The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

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Poetry.

THE UPWARD BECKONING.

BY PAUL HAMILTON HAYNE.

O lady! so beloved of Christ and heaven
That, one by one, each tender human tie
God breaks to draw thee nearer to His sky
And the warm heart of immortality.
Courage! This earth-night soon must pass away,
And thou from evil dreams shalt wake to see
The unsetting sun of heaven's miraculous day!

Shadows in shadow-land we wander here:
For only love is real! Yet love grows
Encompassed by the desert and the snows
Of sunless grief, which take ofttimes the form
Of a pale winding-sheet. What matter! Love
Hath its immaculate roots above; above;
And human flowers some treacherous mortal storm
Hath wasted, all shall burst and bloom anew
When earth's false life melts in the heavenly true!

—*Christian Union.*

Communications.

For The Messenger.

REPORT ON THE STATE OF RELIGION IN THE SYNOD OF THE POTOMAC.

It is a matter of devout gratitude to God, that, as members of the Synod of the Potomac, we have been permitted to meet under such favorable circumstances, to review the work of the past Synodical year. The health and strength of both ministry and laity have been marked, and call for thankfulness, and it is becoming to give expression in the words of the Psalmist: "Bless the Lord, O my soul; and all that is within me, bless His holy name." This Synod is in its infancy, but in its brief history it has done work for the Master of no mean order. There is within its territory a vast missionary field, the cultivating of which, seems to be made its special work, which calls for laborers and means to gather the ripening harvest, and it is idle to say, that the ministry in our Church is over supplied, when the truth is, that scores might be settled alone, over this one vast field.

The reports of the different Classes placed into our hands, give an interesting account of the internal life as well as outward growth of the work of the Lord within their bounds. They speak, first of all, of the goodness of God towards the ministry in sparing their lives and permitting them to labor in their respective fields. With grateful hearts we note this fact, not only to the ministry, but also to the people under their care. They also make special mention of earnest pastoral work done during this year. According to the requirement of the Constitution, they say, that the Gospel was faithfully preached as the standards of the Church require, that the sacraments were regularly administered—that pastoral visitation was attended to as circumstances permitted. Many of the pastoral charges are large, with a membership scattered over a large territory, that it is scarcely possible to satisfy the demands which these charges make, and it required much self-denial and constant labor to do the work that was done during the year.

The reports likewise make mention of the fact, that peace, harmony, and good-will are prevailing within the entire bounds of this Synod. It appears, that the entire Church is pervaded with the spirit of the movement for peace, and that the Church, in general, eagerly seized upon the offer made by the last General Synod, and quickly accepted it, only shows how eager was her longing for repose and rest. The Church is beginning to realize "how good and how pleasant it is for brethren to dwell together in unity." This spirit is abounding throughout the bounds of this Synod, according to the reports, that pastors and people are actuated by it, and under its influence labor and worship. This is cause for thankfulness. One report says: "All signs seem to indicate that, with the remaining portion of our beloved Church, we as a Classis, have entered upon such a period of internal tranquility and peace as may be expected, under the blessing of God, to prove favorable in the highest degree to a quiet and regular development and growth in grace." In connection with this, the reports speak of the encouraging attendance on the services of the sanctuary on the Lord's day. It is true, there are no reports of any extraordinary or wonderful awakenings, seeing that the Lord is not so much in the storm and wind, as in the quiet, silent working of His grace, by means of the agencies He employs in His Church. He sends down quietly and gently the heavenly dews, in the preached Word, the administration of the sacraments, and through them the inner, spiritual life is nourished, grows and expands. Because of this, there has been a steady advance in grace and in holiness, and an earnest living for God. In close connection with the matter of worship, that of alms-giving as a part of it has received new life, and it is gratifying to note this fact from the reports, that there has been a marked increase in the benevolence of the membership of the Church. This is one of the lessons to be learned, that "thy prayers and thine alms are come up for a memorial before God." There is a manifest advance, over former years, and it should be steadily kept before the mind of the Church, that, with every year, her wants enlarge and call for greater liberality. In order to keep pace with these wants, as one report says, "It becomes us, as pastors, not only to hope for, but also *to labor for* the much needed reform, so that we may hasten the day when those who worship the Lord shall, with cheerful heart, give unto the Lord according as He has prospered them." Because of the failure of the Church, at times to meet these wants, another report says: "The plans which we form for the extension of our Redeemer's kingdom, though by no means extravagant, though not at all times commensurate with our ability, are found repeatedly to fail for want of that unanimous and generous support which they deserve and ought to receive. This oft repeated and mortifying failure of our plans we would attribute, not surely to lack of piety and devotion on the part of our people, but rather, in good measure, to a lack of that unanimity of action, without which no organized body can succeed in accomplishing its objects, to a want of good management in the development of the really fine capabilities of the people under our care." This is a point claiming the earnest attention of this reverend body.

The increase in membership by means of our time-honored system of catechization and confirmation, has been considerable. Much of this increase has been drawn from the Sunday-school, another department of church work greatly blessed of God. This interest is becoming better organized with every year, and finding its proper place, is made to stand in right relation to the congregation, under whose oversight it is, and is proving itself an efficient agency in teaching the young the blessed truths of the Master, and from whose ranks the catechetical class is to be filled. This interest needs to be encouraged and fostered by the Synod.

From the reports of the California and Portland—Oregon Classes, your committee learn, that the work of planting the Reformed faith on the Pacific coast, is steadily moving forward. The brethren located along the coast labor amidst much self-denial and patience. It appears that they encounter the same difficulties in their work, which opposed the apostle in preaching the Gospel in his day. From the reports we learn, that there are lights and shadows marking their labors, but the Lord is with these heroic and faithful servants, blessing their humble labors. Separated as these brethren are, they are one with us in the Lord, and share in our prayers, and their success and prosperity, as well as their trials and sorrows are ours; for "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejice with it."

From this review, there is much ground for encouragement and hope; and while thus hopeful, the reports are not wanting in expressions of sorrow, because of a spirit of worldliness and indifference, as they say, many being sick, while others are asleep, and that in face of the incessant warfare which the enemy of souls ever wages. This should excite and stir up within every faithful servant, greater zeal, diligence, earnestness and faithfulness in the Master's service, and then patiently labor while the day lasts, and with vigor and determination to renew the work marked out for the incoming Synodical year. There is much work to be done for the Master by this young Synod. Indeed a large part of the territory of this Synod is missionary ground. So our brethren in the far off Classis of North Carolina say. There is room among them for many self-denying, heroic servants of Christ. The gap which lies between the outposts of the Virginia Classis and that of North Calina should be filled out,—there should be one continued artery from the North to the most remote bounds of the South, that the pulsations of the great heart of the Church might be felt over her whole body—that every section might feel the warm throbbing of the same, and that the entire membership might thus stand in one life, and be actuated by one hope. May the Lord hasten the day!

In this connection, your committee would bring to the notice of this body, the fact, that, during the past year, two of our number have been relieved from their work in the Church militant and translated to the Church triumphant. Yea, rather should we not say, with the gladness of rejoicing, that father Jacob Seehler, and brother John Ault have been awarded the crown. Their names are not erased from the Synodical roll as lost to this Synod and the Church, but are carried along as no longer active, but relieved from duty by the Master of the Vineyard. They rest from their labors and relieved, look on from their elevated homes, while we labor and toil on, and await our coming. Their work is done, but the Master has work still for us to do, and by their removal from these active scenes, He reminds us of the time hastening on, when we likewise shall be relieved, and bids us to be faithful in His service that we in the end also may receive the crown.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Respectfully submitted,
J. W. SANTEE, *Chairman.*

Statistical Summary: Classes, 7; Ministers, 128; Congregations, 266; Members, 27,417; Unconfirmed Members, 17,167; Infant Baptisms, 1949; Adult Baptisms, 184; Confirmed, 1241; Received by Certificate, 598; Communed, 23,560; Dismissed, 400; Excommunicated, 2; Erasure of Names, 119; Deaths, 735; Sunday-schools, 241; Sunday-school Scholars, 17,686; Students, for the Ministry, 25; General Benevolence, $16,019; Congregational Purposes, $99,952.

STATED CLERK.

For The Messenger.

REPORT ON THE STATE OF RELIGION OF THE SYNOD OF THE U. S.

Dear Fathers and Brethren:—The facts, which your Committee has been able to gather from the reports of the Classes composing this Synod, are embodied in the following narrative.

The reports are full of gratitude to God for His goodness to the several Classes; of grief and penitence for the short-comings of pastors and people. But pastors, like their great predecessor St. Paul, can do all things, Christ strengthening them; and they are faithfully at work in the Lord's service in their separate fields of labor—exercising the three functions of the ministry, worship, preaching and catechizing, under a due sense of their responsibility to their divine Master. The Old Testament separated the functions of priest and prophet, which are beautifully blended in the New Testament ministry. Christ has appointed, in addition to His apostles, ministers in His Church to be His ambassadors, messengers, pastors and overseers, prophets, rulers and stewards, teachers, watchmen and witnesses. Their calling is a holy one. And it is well, that the people generally, whom they serve, esteem them very highly for their work's sake. They come charged with joyful news to the Churches—the solemn Word of the Lord to the people: "The kingdom of heaven is at hand, repent ye and believe the Gospel." They hold tenaciously to the fact and necessity of divine authority in the Church of Christ; the fact and necessity of an authoritative teaching function in the Church; the fact that the sacraments are efficacious bearers of divine grace, the historical perpetuity of the Church, and other facts and doctrines of vital importance. They proclaim the whole truth. Silence is treachery.

And there is still the old power in the Truth as we have it in the Bible, whose first and chief dogma is the union of humanity and divinity in the person of Jesus Christ; the old power in its history and biography; and in its types, in which the doctrines of the Gospel were made known from the foundation of the world—in the range of prophecies relating to Christ—in its doctrines of God, Christ, and every branch of divine truth—its warnings, invitations, promises and precepts. This Jesus and His Word our brethren preach, and as they preach they also baptize the little lambs, bringing them into covenant grace and engrafting them into Christ. It is well to transplant the young; few old trees are transplanted.

We are pleased, also, to learn that our pastors abound in labors in another direction. They give large attention to Sunday-schools, and, either as pastors or teachers, aid others in feeding the lambs of the Good Shepherd.

From the Sunday-school the young of the flock grow into the catechetical class; and here, too, the pastors lead them, and build them up in the faith of Christ.

Catechization, as that used to hold under the methods of our fathers, is reviving; catechumens are more generally brought to commit the Catechism to memory, the whole service being made to take the place of the lecturing once too common. This is Christian nurture—the scriptural method of training the young in the doctrines and duties of our holy religion; and of receiving them then by "the laying on of hands" into full communion with the Church of Christ.

Systematic pastoral visitation seems also to be receiving increased attention, and this, with fidelity in the study and the pulpit and the daily walk, fails not to produce its blessed effects on the state of religion and morals in all the charges.—The Lord's Supper is more highly appreciated by many than formerly, the Sabbath better observed, and a more consistent Christian life led on the part of many people.

In the grace of liberality, too, manifesting itself in benevolent contributions, we observe, with pleasure, a marked advance over former years. Nevertheless, we still lack here. While many know the blessedness of alms-giving, and properly regard it as worship, others fail to taste this grace, and give grudgingly. Many, who are rich in this world's goods, sow sparingly, forgetting that the larger the Lord's farm, the greater the rent. But the life of Christ in His people will enable them to grow in charity also. The congregational missionary societies, which have been, and which will yet be organized, will not fail to contribute to this end. We rejoice to read, that in many fields Church debts are diminishing—a hopeful indication of progress in the right direction.

In one of the reports the irritation caused by "Union" churches, and the conflict of languages, is spoken of and deplored.

But a few Classes refer to the Wednesday evening prayer meeting, and justly express their regret that it is often so slimly attended. This is an interest which cannot be too highly commended to the earnest consideration of God's needy people.

The Peace movement is accepted with grateful hearts and suitable thank offerings unto God. We have come to a halt in our theological controversies. Peace—it ought to grow speedily into *friendship*—is formulated, and the co operation in Church work of brethren heretofore divided, may result in great good to the cause of Christ.

But not on all have the means of grace the above blessed effects. To some the Gospel is a savor of death unto death. The Dead Sea drinks in the Jordan, and is never the sweeter; the ocean all other rivers, and is never the fresher. If our Gospel be hid, it is hid unto them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. One report speaks with sadness of the increase of scepticism among the masses. And a striking peculiarity in several reports is their apologetic character—a fact, which shows the deep interest felt in the conflict of Christianity with modern forms of unbelief. Much of the so-called science of to-day is, unfortunately, enlisted in the service of infidelity, and its advocates know nothing of that infinitely higher wisdom which offered salvation unto men—the acceptance of which, by faith in Jesus Christ, is the most reasonable service. And it is well for the Church to remember that these common forms of unbelief are more formidable foes to the Cross of Christ than those flagrant heresies and pretentious atheism, which attract much attention to their chief advocates, but have comparatively little power over the multitude. Satan harasses our age with doubts; but our ministers, ever on the alert, and leading the Lord's hosts, meet the adversary and his agents with the Word of the Lord. They attack the foe and defend the Truth. It is the story of the Sword and the Trowel, enacted on the field of theoretical and practical theology in 1880. And this unbelief, too, must yield. In the time of St. Athanasius, some Christians were alarmed at the attempts of the Emperor Julian to destroy Christianity, but that good Church Father calmly replied: *Nebicula est; transibit* (It is a little cloud; it will pass away). So this, too. Let us not ask to be spared the contest; for this would deprive us of the triumph. There is no victory without contest and without danger. Life is a battle, not a hymn. We are not only armor bearers, but armor-wearers; and though we may not be always in the battle, we are always in the field. Be not afraid. Christ walks on the waters and quiets the storm. We are soldiers of the Overcomer, and have the promise that we too shall come off conquerors, and more than conquerors, through Him that loved us and gave Himself for us. God still looketh upon His Church in love. The powers He gave her were given in perpetuity, and, like Himself, are *with us alway.*

Here we rest. The Church militant will become—is now in progress of becoming—the Church triumphant. The mouth of the Lord hath spoken it. Thanks be to God, who giveth us the victory through our Lord Jesus Christ! Respectfully submitted,

ISAAC K. LOOS, *Chairman.*

Statistical Summary: Classes, 9; Ministers, 212; Congregations, 433; Members, 67,275; Unconfirmed Members, 41,498; Infant Baptisms, 5183; Adult Baptisms, 367; Confirmed, 3700; Received by Certificate, 1614; Communed, 54,159; Dismissed, 709; Excommunicated, 2; Erased, 601; Deaths, 2129; Sunday-schools, 525; Sunday-school Scholars, 39,216; Students for the Ministry, 50; Benevolent Contributions, $26,021; Local Objects, $229,554.

THERE is only one place where God's justice cannot reach us, and that is, in God's Ark, Christ Jesus.

IF life be a battle, how mad must he be who fails to arm himself for the contest! If life be a storm, how infatuated is he who sleeps while his bark is driven among unknown waters! If life be a pilgrimage, how unwise is he who strays from the right road, nor seeks to return till the twilight shadows gather around his pathway!

Family Reading.

PRAYER.

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?

"Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne
The world I leave!

"For then a day-spring shines on me
Brighter than morn's ethereal glow,
And richer dews descend from Thee
Than earth can know."

—*Charlotte Elliot.*

"THE CHILDREN'S PORTION IN THE SABBATH SERVICE."

BY THE REV. ALEXANDER MCLEOD, OF BIRKENHEAD, ENGLAND.

(CONCLUDED.)

But now comes the natural inquiry: Where are such stories to be found? Now see the wisdom and provident goodness of God. Great portions of the Book we are set to expound come to us in the form of stories. An endless supply is there, and a boundless variety, and all of it touched with both imagination and ethical force. In Genesis and Exodus alone are stories which will last for a whole year. We have only to name the heroes of Bible history to recall the rich materials prepared for our use: Abel, Enoch, Noah, Abraham, Moses, Joshua, Samson, Samuel, David. We have only to think of the events of which the Bible is the record to see the same thing: the expulsion from Eden, the deluge, the ten plagues, the crossing of the Red Sea, the life in the wilderness.

What child will not feel the awful side of the divine majesty in the story of Belshazzar's feast? or the weird doom on filial disloyalty in the death of Absalom? or the pathos of human life in the anguish which sings in the 137th Psalm: "How shall we sing the Lord's song in a strange land?" or the protective care of God in the preservation of Daniel in the lions' den? or the wonder and miracle of His presence in that story of the form of the Son of man who was seen walking with the three children in the fire?

And see how the life of our Lord has been told. That life unfolds in a way that might justify the supposition that it was meant to be told to children. At once it arrests the imagination and engages the heart of a child. The manger in the stable, the star, the wise men, the visit to the Temple, the preaching at Nazareth, the baptism by John, the temptation—we have in these events of an interest which never loses its fascination for children. And as if these were not enough, we have line upon line of other and as interesting materials in that life. There is the rich fullness of incident and circumstance in the history of the public ministry. The parables are just stories of the kind, and for the kind of minds, I am bringing before you. The miracles are stories. And, last of all, as the old Secession Elder said, there is the endlessly interesting story of the sufferings at the end.

And we are now confined to the Bible. The history of God's dealings with His people, and of their contendings for His kingdom and truth, is another Bible outside of the Bible we know. Why should our children not be instructed on the Lord's day in the glorious memories of the Reformation? Why should we ever suffer to be forgotten the heroic faith under persecution which in every country those who followed the Reformation sustained? Is it nothing to have stories to tell like those of the Waldensian valleys—of the Puritan pilgrims, of the Scottish Covenanters? Or is it wise to know all we do of the conquests of the Gospel among the heathen and let our children grow up in ignorance of them?

God has set the teacher of the Word in a world teeming with illustrative stories. Did He intend the poets to sing to idle worldlings only? Why should the Christian ballad, for example, of the venerable Whittier not be used in the spiritual training of the young? Why should the preachers not make incursions into the field of general literature? Shakespeare himself will minister to the children if we let him. The best sermon on the necessity of clean hands and a clean heart is just to tell his story of Macbeth. And, if all other books should fail, there remains the glorious Dream of the Bedford prisoner. This will supply many a Sunday story and be good for the highest ends in the Christian training of the young.

Nor are we confined to books. Life is surging all around us, and sending us whole tides of interesting incident through the newspapers every morning. Never a week, if we care to gather them, but illustrations of Bible lessons may be found in that supply alone.

I will close by pointing out the good we might expect if this suggestion were adopted.

There would be good to the minister. Mr. Phillips Brooks, in his Yale lectures, expresses the fear that preaching to children may impair the power of preaching to adults. If that fresh and genial spirit has himself preached to children, as I have no doubt he has done, it certainly has not impaired his power to speak to the adults. It did not impair the power of Norman Macleod, nor of William Arnot. It will not impair the power in any true-hearted speaker for God, but it will quicken his spirit; it will simplify his presentation of the Gospel; it will be like a bath in young-heartedness. Having set the child in the midst, he will turn round, like the Master, to the rest of the flock, and speak to them with the tenderness and simplicity of heart which spiritual contact with childhood never fails to impart.

It will be a blessing to the adult portion of the congregation. People never cease to be affected by the memories of their childhood. That song murmurs behind us along all the paths of life. We are never far from the subtle tendrils that hold us, or are ready to lay hold of us and bring us back to the fair vision of the early years. Touch the hearts of children in your flocks, and you have thereby touched the hearts of the parents. When the shepherd wishes the dam to follow him he carries the lamb on his shoulder. It is true in the narrower sphere of the congregation as in the world-wide sphere of the race, that a little child shall lead. And sometimes, speaking to the children, or evoking their praise, you touch chords in the parental heart which nothing else can touch. It is not alone in Longfellow's song that fathers rejoice to hear the voice of their daughters in the praise. To real fathers before you that voice will sound like the dear mother's in Paradise; and hard, rough hands in real life will

"Wipe the tears out of their eyes."

We were talking the other day, in the Council, about the enrichment of Presbyterian worship. What we are in search of awaits us here. And, coming this way, it will come to us, not from without, but from within. Recognize the presence and the claims of the children, and, when the minister's brief word to them is ended, give voice to their songs; and by that one bound, by that one addition, Presbyterian worship shall have ascended to a height and richness which an imitated liturgic service could never reach.

But, chiefly, it will be good for the children. The little sermon or story to the children will make the Sabbath a delight to them. It will draw their young hearts into the same acts of worship with their parents. It will be the sowing of their minds with seeds of thought. We can never tell the immense results in after life to which the simplest looking event in childhood will lead up. A little boy at Tarsus once heard the story of Gideon and the earthen pitchers; and in his old age he lifted up that story into eternal forms of still fertile thought, in the great utterance where the memory of Gideon's lights and pitchers is made to illustrate both the light which God in the Gospel commanded to shine out of darkness, and the power and excellency which He has stored up in preachers who in themselves are but earthen vessels.

Be sure we have not come yet to the last visions of life, in the stories of the Bible. There are wells of truth, ideals of practice, solutions of problems still untouched in those tales of the divine past. Drop them, minister of the Gospel, one by one as you have opportunity, into the soil of young hearts. You will tell some day, for example, the story of the runaway slave whom Paul found in the slums of Rome and sent back to Philemon, his master, and, who knows? out of that soul, prepared by God, in after years shall spring up the very word we are waiting for, the very solution of the problem we had before us the other day, of the relation between employer and employed.

And in other ways past naming, good shall spring forth. The life of the pulpit shall flow like a river through the lives of the children; and the boys and girls who are to be the fathers and mothers of the years to come shall rise up to call us blessed.

I am not advocating an untried proposal. Many congregations in England and Scotland have had happy experience of it for years. Would that it might become an ordinance in every Presbyterian Church in the world. At every morning service, for one ten minutes out of the ninety let the minister be in direct contact with the souls of the children. Let never a day pass in which he shall not give wings to a story of God's love or Christian life. It will go up and down and in and out, throughout the week which follows, doing work for God.

Doing thus, we shall whet and keep whole the appetite of the children for the services of the sanctuary. Doing thus, we shall open the windows of heaven and give them also glimpses of the vision of God. And in that golden space in those consecrated minutes we shall bring back for the children, and it may be for their parents as well, the days when Jesus spoke to His disciples in parables, and taught those children of His love as they were able to receive His words.—*Christian Union.*

THE CERTAINTY OF THE GOSPEL.

The firmest thing in the universe is that cross on which the world's Redeemer was crucified. Though shadows and gloom gathered around that scene of suffering, yet the suffering has passed, and all gloom and darkness have passed with it, and higher and brighter than the sun, shines forth the transfigured face of our ascended Lord. No eclipse will ever shadow this effulgent truth: "Whoso believeth in me shall have eternal life, and I will raise him up at the last day." We come to-day unto the cross of Christ, and lay our hands on His eternal strength. Thousands before us have done it, and found rest. Tremulous age has trusted here, and lost its weakness. Penitence has resorted here, and found its confidence. Suffering has fled here for help, and discovered its strength. Tens, hundreds and thousands of thousands, when passing through the prostration and mystery of death, have turned an eye, and put forth a hand, to the cross of Him who was lifted up to draw all men unto Him, and smiles of confidence have driven away the shadows of the grave. Come to-day, and lay your hand upon the cross and say, "I know whom I have believed, and that he is able to keep that I have committed unto him against that day." Stand by the cross, and leaning upon its strength, exclaim, "I am persuaded that neither death, nor life. . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*Rev. Wm. Adams, D. D.*

THE CARPENTER'S DREAM.

A poor man was a carpenter; and he often said to himself and to others, "If I was only rich, I would show people how to give." In his dream he saw a pyramid of silver dollars—all new, bright and beautiful. Just then a voice reached him, saying—"Now is your time! You are rich at last; let us see your generosity!" So he rose from his seat and went to the pile to take some money for charitable purposes. But the pyramid was so perfect that he could not bear to break it, he walked all around it, but found no place where he could take a dollar without spoiling the heap. So he decided that *the pyramid should not be broken!* * * * and then awoke. He awoke to know himself, and to see that he would be generous only while comparatively poor.

WOMAN IN INDIA.

We too often regard Eastern women as mentally and morally inferior. This is a great error. Ages of repression have sullied the fine gold, and the women of the lower classes have sunk into a degraded state, but the spirit that in all ages has made woman a "power" is still there. This cannot be quenched. There have been glorious instances of womanhood in India. They reveal to us her power and unfold to us plainly that this power will be at no distant date either a most useful ally or a determined foe to the spread of Christianity and its attendant blessings. Time would fail me if I attempted to enumerate the deeds of India's great women. There was "Rezia Begum." Ferishta says, "She was endowed with every princely virtue." During her father's lifetime she was twice made Regent, and her father said, "The burden of power is too heavy for my sons, even though I had twenty, though not too heavy for Rezia; delicate though her body may be, she has in her more spirit than all of her brothers put together." History, also, records the virtues of Ahalya Bhye, the good queen of India. Bishop Heber has written of the cleverness and administrative powers of the "Begum Sumroo." We all remember the deeds of the heroic queen of Jhansi, who died sword in hand. The present "Begum of Bhopal" is a C. S. I., and is one of the most enlightened of the Indian feudatories. The Princess of Tanjore is an educated and refined lady; the mother of the Raja of Mysore was a lady of great judgment, and her death a few years ago was regretted in a minute of State. There is a beautiful and touching story, exemplifying the devotion of a Rajpoot wife. Her husband had fallen at the famous siege of "Chittoor" in 1300. "Tell me," she cried to her son, who had returned from the war, "how did my love behave?" "Oh, mother," replied the boy, "how further describe his deeds when he left no foes to dread or admire him!" "My lord will chide my delay," cried the true wife, and, smiling farewell to her boy, she leaped into the devouring flames of the funeral pile. Not only in the more recent history of India do we see her influence, but in the "great Epics" she bears a distinguished part. Look at "Draupadi," the wife of the Pandu prince. Her fortitude and constancy bring tears to the eyes all over India. All this reveals to us how worthy woman is there of elevation; and that if we want progress she *must* be raised.—*Rev. J. C. W. Gostick.*

THE VALLEY OF SILENCE.

BY FATHER RYAN.

[Father Ryan, the author of this exquisite poem, is styled the Poet Priest of the South, and resides in Mobile, Ala.]

I walk down the Valley of Silence,
Down the dim, voiceless valley alone;
And I hear not the fall of a footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As bowers where angels have flown.

Long ago I was weary of voices
Whose music my soul could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said, "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought, 'mid the human for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the masses of men;
Till I knelt, long ago, at the altar,
And heard a voice call me. Since, then,
I walk down the Valley of Silence
That lies far beyond human ken.

Do you ask what I find in the Valley?
'Tis my trysting-place with the Divine!
And I fell at the feet of the Holy,
And around me a voice said, "Be Mine."
And then rose from the depth of my soul,
An echo, "My heart shall be Thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I hear all the songs that I sing,
And the notes float down the dim valley
Till each finds a word for a wing,
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley,—
Ah, me! how my spirit was stirred,—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the Valley like virgins,—
Too pure for the touch of a word.

Do you ask me the place of this Valley?
To hearts that are harrowed by care,
It lieth afar between mountains,
And God and His angels are there,—
One is the dark Mountain of Sorrow
And one the bright Mountain of Prayer.

SINLESS PERFECTION.

Sinless perfection, as a prevailing error in a community, very soon cures itself, by degenerating into looseness of life, or ceasing, under the corrective power of experience. It is like the self-limiting diseases of childhood. But the error is pernicious, because it lets down moral obligation to our own low attainments. Then, if tempted, the perfectly sanctified man is liable to reason in this way: I have done thus and thus, but it cannot be sin, for I am sinless; hence, it cannot be wrong. Such persons are either deceivers or deceived. They may be both. Yet many of those who dream of sinless perfection in this world are amiable, and of a susceptible, tender spirit, who sincerely desire to be delivered from the painfulness of a state in which they must ever be conscious of coming short of the divine requirements. These must learn that this degenerate nature will go with them to the grave, with a hurt which regeneration does not cure; that in being born again they have new tastes, new desires, new hopes and fears, which will meet with resistance from their natural appetites and passions, and that there will be long war with them, between the house of David and the house of Saul, the tide of affairs, however, being turned and gaining strength in the right direction. In such a state they must be willing to live—a state of watchfulness, progress, and of perpetual endeavor to be conformed to God. They must not think that degrees of sanctification follow inevitably from one first act of faith without intermediate efforts; for such a theory is a fruitful source of presumption. They must account that when they are "called," and "justified," they are "sanctified" in the same sense in which they are "glorified;" "for whom He called, them He also glorified;" that is something yet to be obtained, though in a sense already conferred; so with being "sanctified."—*Dr. N. Adams.*

A minister's wife tells this: In the early part of my husband's ministerial career we were stationed at a small but very pleasant town in Indiana. When our term had expired, and we were getting ready for moving, a good woman, whom every one loved, came over to the parsonage and said: "Brother A., if you have any influence at conference, please don't let them send Brother Strongman to us." We were both very much astonished, for Brother Strongman had filled our pulpit twice, and our people generally were well pleased. "What reason have you to give?" asked my husband, who, knowing her so well, and trusting in her piety and good judgment, felt that she would not make such a request unless she could give a sufficient reason. "He brought his wife and two little boys to my house last night," she replied, "on his way to conference. I was glad to have them come, and I gave them a warm and true welcome, but I was glad when they were gone this morning. Their children were the most unruly I ever saw. I have two broken saucers—my best china ones—one goblet with the stem off, one of my new lace curtains torn by jerking it from the knob while his mother was correcting him, and all my dishes out of place, for they were taken down one after another to humor the oldest boy, who had his plate changed whenever any article was placed upon it that he did not wish. Indeed, I am in earnest, our little society could not stand those boys twelve months!"—*Western Christian Advocate.*

Useful Hints and Recipes.

In making a crust of any kind, do not melt the lard in the flour. Melting will injure the crust.

EXCELLENT DISH.—*A dish equal to* the best steak, and cheap enough for any man, is prepared from a shank of beef with some meat on it. Have the bone well broken; wash carefully to remove bits of bone; cover with cold water; watch when the boiling begins, and take off the scum that rises. Stew five or six hours, till the muscles are dissolved; break the meat small with a fork, (far better than chopping), put it in a bread pan, boil down the gravy till in cooling it will turn to a stiff jelly. Where this is done gelatine is quite superfluous. Add salt, and, if liked, other seasoning, and pour it hot upon the meat; stir together and set aside over night, when it will cut into handsome mottled slices for breakfast or supper.

HOW TO BE A NICE (?) HOUSEKEEPER.—Never cover up anything, and be sure to leave open all your closet doors while you sweep. Never have more than half enough dish-water; don't have it hot enough. Have sour rags for your dish-cloths, and dirty towels for wipers—if you *have* wipers. If you live on a farm, set your milk-pans, fresh from sitting on the ground in the barnyard, right into your dish-pan. Be sure not to scrape your dishes. Put crumbs, leavings, and all into the dish-water, or you may not have your "clean" dishes so rough and sticky as you otherwise might. Keep your milk where it can have full benefit of all the air that is used over and over again by the family. Don't have extra knives for butter, pie, &c. Be careful to keep fresh air out of the house from October till April. Have no soft water. Wash as seldom as you can. Use the same towel for a whole week. Let your children lick or suck their knives, and then dive them into the butter. Blow into the nose of the coffee-pot or the tea-pot. Boil both tea and coffee till all their flavor is killed. Use soda without measure. Upstairs have ribbons, laces, soap, letters, shirt-collars, shoes, stockings, wash rags, hairy combs and brushes, wet towels—and if you are a city woman, face powder and paint, well mixed with feathers, and silk dresses, and muslin dresses, and soiled garments, diversified with hats and mantles on the unmade beds. Never have any regular time for meals, nor for going to bed, nor for rising from it. Never think the night before what you shall have for breakfast. If you have nothing that your husband likes, and he goes off hungry and mad, so much is saved—perhaps; but perhaps the saving will be at too heavy a price. The above is a common style of housekeeping even where it is hardly suspected.—*Helen Bruce.*

Miscellaneous.

SWEET SUMMER IS GONE.

There's a purple tint on the woodland leaves,
And the winds are up all day;
There's a rustling heard in the yellow sheaves,
And it seems to sadly say
"Sweet Summer's gone away!"

In the wrinkled brook no roses peep,
And the bees no longer stray,
And the butterflies have gone to sleep,
And the locust trills all day
Sweet Summer's gone away!

On the browning fields the spider spins
Where the lambs no longer play,
And the cricket now his chirp begins,
And the quail is whistling gay
Sweet Summer's gone away!

There are loving arms for baby dear,
Though the skies are chill and gray,
And a cosy home-nest all the year,
And sweet kisses every day—
Though Summer's gone away.

—GEORGE COOPER, *in the Nursery.*

PERMANENCE OF OCEAN.

It has been a favorite theory with geologists that the land and sea have been constantly changing their relations in past ages. Continents have gradually sunk beneath the ocean waters, while the bed of the ocean has been uplifted so as to form new continents. It would seem that this theory must be abandoned if the revelations made by dredging operations can be trusted. Dr. W. B. Carpenter, who has been conducting deep sea-dredgings for many years in the service of the English Government, rejects the old theory without hesitation.

He finds the bed of ocean very shallow, in general, near the shores of continents, and thinks this shallow bed belongs to the continents, and may be subject to alternate elevations and sinkings.

But in the great ocean depths, corresponding to the mountain heights on shore, he finds no evidence of change in the geologic ages. They contain no washings from the land of vegetable or animal remains, and give no traces of continental life. The real oceanic floor is level, like the prairies of the West, with slight undulations of surface.

Dr. Lyell imagined geology to be one of the exact sciences, and that his work would be of permanent authority. His theory of the untold ages needed for geologic changes has been exploded by Sir William Thomson; and his other theory of the oscillation of continents and ocean beds is now disproved by Dr. Carpenter. It is evident that geologists must not be too boastful of scientific exactness.

HISTORY OF THE BEARD.

In the earliest Pagan times the primitive deities were represented with majestic beards. In France they played a great role from the reign of Pharamond downwards. Under Clovis, indeed, the beard of the King was an object of peculiar veneration, and, indeed, every individual was more or less sensitive regarding his beard. It is related that after the great battle of Tolbiac Clovis sent a deputation to the defeated Alaric requesting him to come and touch the victor's beard as a token of alliance. Far from accepting the invitation in the spirit in which it was offered, the enraged King of the Huns seized the Frankish emissaries by their beards and hauled them out of the room by their revered locks. The unfortunate envoys returned rather crestfallen to Clovis, narrated what had happened, and swore "on their beards" to avenge the affront. In subsequent reigns the beard was the object of numerous enactments, and the fashion of wearing it was changed as frequently. Sometimes it was worn long, sometimes close clipped, now peaked, now plaited, or even decorated with pearls and gold trinkets.

Even in a sacred atmosphere of Rome itself beards were the objects of considerable discussion. Different Popes laid down different rules on the subject. One Pontiff enacted that no beards were to be worn; another as stringently directed that the razor was never to be applied to the chin. Saints Clement, of Alexandria, Cyprian, Jerome and Chrysostom engaged in vehement controversies about the mode of wearing the hair about the face in the fourteenth century. In France the final triumph of beards dates from the Renaissance, when the example set by the great artists, who largely indulged in these appendages, was closely followed by the sovereign and other magnates of the land.

Under Henry III shaven chins were the mode, the mustache being worn long and drooping. During Henry IV's reign, beards, cut square, came again into fashion, and mustaches were curled; while under Louis XIV beards were again tabooed, and the mustache alone worn, and in the two following reigns the razor was in full use. Under the Republican regime, as also under those of the Empire and Restoration, no beards were grown. They came in again, however, with the revolution of 1830, in company with many other changes of costume, etc., and at the present day no universal rule exists on the matter.—*Globe.*

BAR-ROOM STATISTICS.

In what part of the Union is there the most drunkenness? Every school-boy will promptly answer, "At the South, in Georgia, and Texas, and Alabama." Wrong, entirely wrong, if the number of retail liquor dealers is an index to the comparative sobriety of the people. There are two rum shops for every man, woman and child in Massachusetts, for every one in these three States, and yet they together are, if anything, more thickly studded with them than the rest of the late Confederacy. Texas has one gin mill for every 420 inhabitants, Georgia one for every 500, and Alabama one for every 600, and the same as South Carolina, Arkansas, Mississippi and Virginia, while in North Carolina there is but one to every 800, and even in Bourbon county itself there is only one for every 450. Contrast these figures with those of the Northern States. Here in New York we have one bar-room for every 200 inhabitants—the same as in Ohio—and this seems to be about the average hereabouts, the proportion in Pennsylvania, New Jersey, Delaware, Maryland and Rhode Island, like that of Connecticut, varying very little from this. Maine and Vermont make a better showing, the former having but one for every 1000 of her population, and the other one for every 750. The natural inclinations of the people are, however, interfered with in these two communities to such an extent as to deprive the statistics of all value.—*N. Y. Graphic.*

VENTILATION.

A gentleman while attending church one evening found that his feet were icy cold, so that he had to raise them off the floor. Calling the attention of the sexton to the fact, the latter said, with some perplexity—"Yes, we have a good many complaints of cold feet from others; but I don't understand the reason why we can't keep the church warm—we surely have fires enough." So saying he pointed to a register in the aisle behind the gentleman, in the adjoining pew. Looking around, the latter could see that there was a hot fire in the furnace beneath, and yet no heat came up. When a handkerchief was laid over the register, it scarcely stirred. The visitor asked the sexton "Have you any means of ventilation?" "No sir." "Are there no windows open?" "None whatever." "How, then, can you expect the air to come in here if it can't get out somewhere?" There was no response—the man was nonplussed. "Did you ever try to blow into a bottle?" continued the inquirer. "No sir." "Do you think, if you did, that you could force out any more air from a bottle by blowing than was in it before?" He couldn't say. Never had thought of it. "Well," continued the gentleman, "you would soon find, if you tried, that it was impossible, and neither can you force air into this church through a register if you don't open a window, or some other orifice." "But," the sexton demurred, "opening a window would let in the cold air, wouldn't it?" "You just try it," was the response. "Raise some of the windows on the leeward side of the church, and see what will happen." It was done, and instantly the handkerchief lying on the register rose half-way to the ceiling with the force of the ascending current. The sexton stood and stared in astonishment.

Selections.

None will have their residence in heaven hereafter who have not their conversation in heaven here. None will be with the Lord forever, but those that find it their happiness for the Lord to be with them now.—*Wm. Jay.*

We must be driven more to our Bibles, and to the mercy-seat, if we are to stand in the evil day. Then we shall be able to say, like David: "The proud have had me greatly in derision, yet have I not declined from Thy law." "Princes have persecuted me without a cause, but my heart standeth in awe of Thy word."

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Precious words! which the Christian Church has ever treasured as among the most costly gems in the casket intrusted to her care;—words to which we turn with more than ordinary delight, as a more lovely flower where all are beautiful; as a more brilliant star where all are bright;—words which the pious mother has often selected as the first to teach her lisping child for its guide in life, and which the aged saint has breathed as the best expression of his hope in death.—*Rev. Newman Hall.*

All places where our friends have lived and died
Are haunted; through the open doors
The gentle spirits on their errands glide,
With feet that make no sound upon the floors.
We meet them at the doorway, on the stair;
Along the passages they come and go,
The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is, while unto me
All that has been is visible and clear.
The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
The vital breath of spirits minist'ring there.
—*Longfellow.*

Science and Art.

The Turkey facing-stone, now being introduced for lithographic use, is well spoken of. It is tougher than pumice stone, and may supersede the latter as a middle stone for lithographic cleaning purposes. Its evenness and regularity in size are an advantage.

EXPLOSIVE DUST.—Instances of explosions caused by the ignition of carbonaceous dust floating in the atmosphere have become so numerous that such dust may be counted among the explosives. Such explosions are not uncommon in coal mines. An explosion was caused in Paris in 1869 by the taking fire of the dust rising from a sack of starch which was thrown down stairs and burst. The fatal explosion which took place in a candy factory in this city a few years ago was probably due to the starch dust floating in the room. The explosion of the flour dust in the mills at Minneapolis, Minn., in 1878, is another case in point. An explosion of malt dust recently took place in a brewery at Burton-on-Trent, England. Finally, it has been suggested that the explosion which signalized the breaking out of the fire on the Seawanhaka was one of coal dust, such as often takes place in our stoves.

PETROLEUM REFUSE AS FUEL.—An experiment recently tried on an English steamer shows that petroleum refuse can be used as fuel in generating steam. The boilers have since been heated by this material instead of coal, a system which effects an enormous saving of expense and labor, the heating apparatus being as thoroughly under control as a gas jet, and requiring but one man to manipulate it. It consists of two tubes but an inch in diameter, terminating at the same point in a small oblong brass box. Through one of these tubes the black residual naphtha (*astatki*) drops slowly, being blown into spray by a jet of steam from the boiler, conveyed through the second tube. This spray, when ignited, forms a great sheet of flame, which is projected into the hollow of the boiler. It has the immense advantage of requiring no stocking, as no ashes are produced; and by turning down the flame to the required degree, the steam can always be kept up to the pressure required for immediate starting without the tedious and more or less wasteful process of "banking" the fires.

Items of Interest.

There were thirty-eight college waiters at the Glen House, White Mountains, during the Summer—ten from Bates, five from Amherst, three from Harvard, and twenty from other colleges and schools. Some of them picked up from $30 to $70 in fees.

All the editors in-chief of journals here were summoned before General Melikoff and told that their continued discussion of a constitution for Russia has displeased the Czar, and that nothing more on the subject will be allowed to appear, as during the present reign it would be prematu e to discuss a constitution.

A missionary who had been appointed to the work in Spain, from the vicinity of Boston, found it necessary to secure a wife before starting, and in correspondence with a lady proposed marriage. Her reply was merely this. "Romans xv. 24. Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey; and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

"Irenæus" relates in one of his letters in the *N. Y. Observer*, that in a hotel this summer, kept by a professed Christian and largely filled with Christian people, he saw six tables in the parlor at one time surrounded by people playing cards, and some of these tables wholly occupied by little children, who, at an age when they could scarcely be expected to have acquired the rudiments of education, were now adepts in games that it would be better for them never to learn at all.

After Rome and Genoa, Venice is probably the richest city in Italy. Venice is almost free from debt. This gentleman says that three Venetians are each worth more than $40,000 000. About 200 families own more than $200,000 each. Three thousand Venetians are employed in the making of glass beads. There is a handsome trade in combing or sorting hemp. Travelers who go to Venice look at the gondolas and feed the pigeons, and fancy that because the bells of horses are not ringing, and the drivers are not quarrelling, there is much less trade there than there is.

London has a police force of 10,911 men, and furnishes a large field for their work. During the past ten years 190 persons have been killed by light wagons, and 7,962 wounded; 474 killed and 5,144 injured by heavy carts; and omnibuses and street-cars have killed 151 and injured 1,655. Each year there are nearly 10,000 children and more than 3,000 adults reported to the police as lost or missing. Last year about two-thirds of the children and one-fifth of the adults were found and restored to their friends by the police; the remainder returned home, or were found, dead or alive, with the exception of 141 adults and 25 children, of whose whereabouts no intelligence has ever been received. Last year 259 persons committed suicide, and 404 others attempted self-destruction, but were prevented from so doing.

Personal.

Prof. Charles H. Budd, formerly professor of Natural Sciences in Franklin and Marshall College, but more recently of Girard College, Philadelphia, died in this city on the 22d inst. of heart disease.

The King of Congo, Africa, gave a warm welcome to the English Baptist Mission, and now it is reported that he has been converted and baptized. If this shall prove true, he is the only Baptist King in the world.

Farm and Garden.

ORCHARD NOTES.

Apples.—The practice of picking the fruit and putting it in heaps for a few days until the skin hardens, before barreling, is a good one. Put the fruit into the barrel with care, shaking it down when half full, so that the apples will fit closely when the head is pressed in by means of the barreling press. The opposite head should be marked as the one to be opened. This season of abundant apples it will not pay to market any but the best fruit, and that in shape. Dry second rate fruit or make it into cider.

Cider.—The best cider is made from late-ripening, sound fruit, and in cool weather when the fermentation is gradual. Many early apples may be worked up into sweet cider and sold as such or made into vinegar. This is one way of turning to account fruit that otherwise would be lost.

Vinegar.—The essentials for good vinegar are: Good cider; a temperament of at least 70 degrees, and as complete exposure as possible. The process may be hastened by adding yeast to the cider, or, "mother" from old vinegar barrels, which amounts to the same thing. Vinegar-making is, therefore, a sort of fermentation, facilitated by a low microscopic plant of the fungus group.

Pomace from the cider press is of no great value either as a food for stock or as a manure to the land. Pigs will eat it to some extent. It should be put on the manure heap, as when left by itself in open air it gives off a disagreeable odor.

Fruit cellars should be in readiness, but the fruit should be kept under sheds, etc., until cold weather comes, being careful to remove it to the cellar before being exposed to severe cold. The fruit cellars should be provided with ventilators so arranged that they can be readily thrown open.

MACHINERY.—Harvesting and other farm machinery that is to be used no more for this season should be cleaned and stored away. The bright parts may be kept from rusting by applying a mixture made by melting together one pound of fresh lard and a lump of resin the size of a hen's egg, stirring as they cool. The bearings should be well wiped, and afterwards given a thin coat of castor oil.

Books and Periodicals.

LETTERS ON THE EUCHARIST, ADDRESSED TO A MEMBER OF THE CHURCH OF ROME, FORMERLY A PREACHER IN THE METHODIST EPISCOPAL CHURCH. By E. O. Phinney, A. M., M. D. Baltimore: Published for the author, by D. H. Carroll, Methodist Book Depository, 1880. Pp. 393.

Two extremes prevail in the views entertained by different bodies of professing Christians in relation to the sacrament of the Lord's Supper. The one maintains, that the ordinance is nothing more than a memorial service, like all other services of this kind, though occupying, in some respects, an advanced position among them. The other holds it to be a deep mystery and that, by the consecratory act of the priest, the bread and wine used in the ordinance become transmuted into the real body and blood of the Lord, of which every communicant partakes. This latter view prevails in the Roman Catholic Church.

The work, the title of which is given above, whilst it adverts briefly to other errors in the Church of Rome, such as the infallibility of the Church, whose mouth-piece is the Pope, and that religion and faith consist essentially in doctrine, is mainly concerned with those, which relate to the holy eucharist. As the title indicates, the work is constructed in the form of letters, seventeen in number, addressed to a convert from the Protestant ministry to the Church of Rome.

The writer insists that the truth lies between the two extremes indicated above, and maintains this to be a real but spiritual presence of the body and blood of our Lord in the holy sacrament, of which those only really partake, who receive the sacred emblems in the exercise of a true and living faith.

He first advances Scripture authority in support of his position, and, in doing this, enters into a critical examination of the prominent passages of Scripture, which, it is maintained by the different parties in the case, have special reference to the Lord's Supper. He then quotes largely from the early Church fathers who lived prior to the eighth century. The number quoted from is large and the quotations are full and direct. In the four closing letters, he treats specifically of what he calls "Half Communion," the "Sacrifice of the Mass," the "Worship of the Sacrament," and "The Rise, Progress and Establishment of the Doctrine of Transubstantiation," which did not become fully settled until early in the thirteenth century.

The argument presented in the work is exhaustive and invincible. It is evidently the result of a vast amount of the most careful critical research. In an appendix the quotations from the Church fathers are given in the original Greek and Latin, so that each classical scholar has it in his power to examine into the correctness of the translations given of them by the author of the work, and the propriety of the use he has made of them. Those interested in the subjects discussed, and who are qualified to appreciate the argument presented, will doubtless find much interest in the perusal of the work and derive material benefit from it. F.

LITTELL'S LIVING AGE. No. 1898, October 30, 1880. Contents: Senior's Conversations, *London Quarterly Review;* The Pavilion on the Links, conclusion, *Cornhill Magazine;* An Historical Love Match, *Fraser's Magazine;* Adam and Eve, by the author of "Dorothy Fox," conclusion, *Advance Sheets;* On the Sources of History, and How they can Best be Utilized, *Contemporary Review;* A Link Between the Present and the Thirteenth Century, *Times, Standard;* Vicissitudes of Art Treasures, *Magazine of Art;* Sport in the Olden Time: The Game of Pall Mall, *Land and Water;* Poetry: Love and Death, The Winds of God, Love's Heralds. Published every Saturday by Littell & Co., Boston.

ST. NICHOLAS for November, 1880. Frontispiece, "Once Upon a Time——;" The Crew of the Captain's Gig, illustrated; Golden-hair: A Russian Folk-story, illustrated; Thirteen and Dolly, verses; The Swiss Glaciers, illustrated; A Nonsense Rhyme; The Magician's Daughter, illustrated; Thistle down, poem; The Agassiz Association, illustrated; The Outcast, poem; Gleaning, illustrated; Tom, illustrated; Kitty's Shopping, illustrated; Bugaboo-Bill, the Giant, verses, illustrated; Mystery in a Mansion, chapters I. and II., illustrated; The Crow-child, illustrated; Tinsel Without, but Metal Within, verses, illustrated; Fine, or Superfine? Some Curious Nests, illustrated; Our Little School-girl, verses; The Great Secret, illustrated; The Sad Story of the Chilly Family, verses, illustrated; Lacrosse, illustrated; Sewing machine Designs, illustrated; Picture jingle; For Very Little Folk; Jack in the-Pulpit; The Letter-Box; The Riddle-box, illustrated Subscription Price, $3 a Year, 25 cents a Number. Scribner & Co., 743 & 745 Broadway, N. Y.

D. Lothrop & Co., bring out a book of selections from the writings of Thomas Hughes, called "True Manliness," a very delightful volume, and specially attractive for the autobiography with which it is prefaced. James Russell Lowell promised to write an introduction of Mr. Hughes as a preface to the book, and applied to him for the facts and dates. He responded by a letter, which Mr. Lowell found so interesting that he resolved to print it, wickedly waited until Mr. Hughes was in America, so that he could not consult him about it, and says that now for the first time he dreads to meet his old friend.

Married.

At the residence of the bride's father, Mr. R. A. McMath, in Rockbridge Co., Va., on Oct. 12 h, by the Rev. J. R. Poenic, Rev. A. J. Whitmore of Mint Spring, Augusta Co., Va., to Miss Emma A. McMath.

At the home of the bride's parents, near Huntingdon, Pa., Oct. 21st, 1880, by Rev. J. M. Peightel, assisted by Rev. A. G. Dale, Mr. Arnold Greene to Miss Jennie Kyper, of Walker Townsip, Huntingdon Co., Pa.

Obituaries.

DIED.—In Lebanon, Pa., Oct. 2d, 1880, Jonathan M. Raber, aged 48 years, 7 months and 4 days.

The subject of this notice was well and widely known throughout the Reformed Church. He possessed many traits of character and especially great conversational powers, which rendered him an agreeable and entertaining companion. He was an intelligent Christian, and well versed in the doctrines and theology of his Church. He was a constant reader of all our periodicals. The *Review*, MESSENGER, *Guardian*, were all read and digested thoroughly, and formed the basis of his ideas and conversation.

During the controversial era of the Church he was deeply interested, and watched with solicitude the results. From the nature of his mind he arrayed himself on his favorite side. But subsequently fell in with the peace movement, and rejoiced at the prospect which it promised. He was ardently attached to the Reformed Church, and upon the foundation of her historic faith, built his hopes of eternal life. Especially the Christological view challenged his faith. This was his greatest comfort, when passing through the deepest afflictions and bereavements, and when his feet trod the "swellings of Jordan." The presence of Christ was vouchsafed to him in a remarkable degree. His eye was constantly fixed upon Him, "I am clinging to the cross," what else can I do? he replied to the kind inquiries of his friends.

The pastor ministered to him and his family the holy communion shortly before his death. It was a blessed season, a solemn occasion. His love for the Church was intense. When repeating the creed, he would utter strongly, "I believe in the Holy Catholic Church," and add "Yes! What a glorious Church!" And when he was directed to the fact, that the Church included all who had died in the Lord, that they and us, "but one communion make," his soul would be filled with ecstacy, and his lips would utter praises in unison with those above. His death bed was a scene of triumph. His spirit "was hid with Christ in God," and the body gradually fell asleep.

The members of Synod which convened in Lebanon in 1879, will remember him well, and many others throughout the Church will associate pleasant memories with his name. He was a man of integrity, and great hospitality, full of kindly feeling toward all. He served as trustee of the Theological Seminary for one year, and always rejoiced in its welfare. He leaves a widow and three children to mourn his loss, all of whom are in the Church. His son, Prof. W. L. Raber, who was also generally known for his musical abilities, preceded his father a short time since, and now they are together before the throne.

T. S. J.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from September 8th, 1880, to October 28th, 1880, inclusive.

Mansdale S S, $6 50; Danville, Pa, S S, $4.-25, and for 2 pictures, 50c. for mission house, per Rev W C Sheaffer,	$11 25
Samuel Pool, 2d Ch, Greensburg, Pa, per D W Gross, $1,	1 00
Zion's Union & Topton S S, Berks Co, Pa, for mission house, per Rev A J Herman,	12 83
Nathan Sieger, per Rev E J Fogel, Jordan chg, Pa,	7.50
Ref Ch, Gettysburg, pastor Dr Kieffer, $10, and S S, for mission house, $5,	15 00
St John Ref S S, Allentown, $12.56; a member, $5, pastor S G Wagner, for mission house,	17 56
Rebersburg chg, Pa, pastor Landis, per W A Haas, Treas W Susq Classis,	20 00
Rev M Loucks, Dayton, O, Valley chg, $20; contents of Nevin Loucks' Miss box, $6, and for 6 pictures mission house, $1.50,	27 50
"The Fruit of a Vow," amount given to Rev J I Klarr, Navarre, O, and by him handed to H T Spangler, Pa,	4 00
Interest on Gerhart Fund, per J J Nissley, Treas Synod of U S,	6 00
Christ's Ref Ch, Phila, per E J Santee, M D, Treas,	25 68
S S, 1st Ref Ch, Pottsville, per H S Sterner, Supt,	4 76
Ref S S, Manchester, Md, pastor Rupp, for mission house,	6 00
Ref S S, Silver Run, Md, $5; pictures, $2, per H Wirt Shriver,	7 00
For Miss Aid Soc, Ref Ch, Mifflinburg, pastor Whitmer,	40 53
Ref Ch, Horne, Jasper Co, Iowa, pastor Schneck,	12 50
S S, Zion's Ch, Louisville, Ky, $2.05; Friends, $1.20; pastor Berleman, for mission house,	3 25
Turkey Creek S S, Ref Ch, Dickinson Co, Kansas, for mission house, pastor Thomas,	1 30
Salem S S, Ref Ch, York, Pa, for mission house, pastor R Smith,	25 00
Laurelton Ref Ch, per Rev A C Whitmer, Mifflinburg, Pa,	6 00
Helena chg, O, pastor Zartman, for mission house, per Rev Dr Williard, for mission house,	18 00
Miss Soc, South Whitehall Ref Ch, for mission house, pastor W H Hofford,	15 00
Some children of New Paris cong Schellsburg chg, Pa, pastor H S Garner,	2 00
St Paul's chg, Bristol, Indiana, pastor J D Neff,	3 25
"Friends of the cause," per Rev J H Good, D D, Tiffin, O,	10 00
St John's 4th Ref Ch, Baltimore, $4.59; C Brimwell, $1; C B, 41c, per Rev C Borchers, in all,	6 00
Annie M Wiestling, Mt Alto, for 20 pictures,	5 00
Rev C Baum, Pottsville, Pa, Lewistown cong,	5 00
Ref S S Convention, Bedford, Pa, per Rev Deatrick, Treas Mercersburg Classis,	13 64
S L Hershey, Phila, for 1 mission house pic.,	1 00
St Paul's Ref S S, Thornville, O, Rev F C Yost,	3 84
S S, Race St Ref Ch, Phila, pastor Dr Van Horne,	50 00
Ref Ch, Myerstown, Rev G Wolff, D D, pastor, col missionary mite,	31 12
Rev W H H Snyder, on account of gifts and pledges made at missionary meeting of Synod at Myerstown,	50 00
	$546 16

Harrisburg, Pa., Oct. 28th, 1880. RUDOLPH F. KELKER, Treasurer For. Miss.

LEHIGH CLASSIS.

Moneys received from May 4th to Oct. 28th, 1880: Slatington chg, $50; Maxatawny chg, $103.72; Egypt chg, $1106.69; (Coplay Miss Soc, $19.28 included); Mahoning chg, $88.25; Lehighton chg, $13; Fleetwood chg, $41.25; Tamaqua chg, $22.07; Summit Hill cong, $7.45; Ziegel chg, $42; Kutztown chg, $25; Zion's Ref cong, Allentown, $66.88; S White Hall cong, $19; Jordan chg, $81; St John's Ref cong, Allentown, $46.65; Lenhartsville chg, $33.34; Blandon cong, $5; Rev L K Derr, (without chg), $2. Total, $753.30. N. S. STRASSBURGER, Treas.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 3, 1880.

THE LATE POTOMAC SYNOD.

Many persons know, and many more have heard, of the hospitalities of old Virginia. There were some at least at the late meeting of Synod, who were favored, for the first time, with an experimental confirmation of the old time report. The citizens of Woodstock seemed to vie with each other in making the synodical visitors as comfortable and happy as possible. And this, irrespective of denominational creed. *All were Reformed that day*—Presbyterians, Lutherans, Methodists, Disciples, Episcopalians; and if there were any others, they too must have been overpowered by the reigning sentiment. In their endeavors to form a general acquaintance with the ministers and elders, they would frequently rob each other of their guests, some having, at times, as many as a dozen around their luxuriant tables. All the pulpits of the town were occupied on Sunday morning and evening by members of Synod, and each church claimed to have had the best preacher. In fact, the Synod and hospitable citizens lost no time in forming a mutual attachment. Certain it is, that never did that august body receive a more friendly greeting than was extended to it at Woodstock.

Another thing, that is worthy of mention, was the extraordinary attendance on the part of the people upon all the sessions and services of Synod. The people poured in, every day and night, from the country around and from the town. At several of the services there was not left even standing room for the overflow of people who sought admittance.

Friday evening was set apart by Synod for discussions on the cause of Sunday-schools, which were opened by Rev. W. R. H. Dietrich and Dr. I. S. Weisz, followed by a number of volunteer speakers. This was one of the most lively and able discussions of questions relating to the Sunday-school that the Synod has yet had, and seemed to be greatly enjoyed by the immense audience. On Saturday evening the subject of Missions was discussed; opened by Rev. W. C. Cremer and Rev. M. L. Firor, and continued by a perfect hurricane of speeches. We trust, the logic and impassioned eloquence of that missionary meeting may be productive of much good. We were impressed at the time, with the evident fact, that our Church is waking up to greater zeal in mission work, and that she ought to do something, in this main line of her high calling, that would be commensurate with her capabilities, able ministry, and membership, of which the princes and rulers in the Church should be proud. Such a Church should "strengthen her stakes, so that the cords might be lengthened," as one of the doctors put it; and, we will add—to the poles and to the seas. A collection was taken up, and about sixty dollars was returned and placed on the altar. Let the work go on, and never cease—no, not until the finished walls of Jerusalem, with her glorious gates and towers, shall be consecrated in the presence of the universal host of the redeemed.

We were impressed also with the great advances made by the Reformed Church, as indicated by this Synod. To persons of other Churches, who attended its sessions, it seemed like a representative of one of the great and leading Churches of the land. It was remarked by some, that this Reformed body was superior in every way to any that had ever met in their town. And yet there are some in the Reformed Church, who attempt to magnify themselves by belittling their spiritual *alma mater*, and by comparing her unfavorably with other denominations. If they should pass over to those glorious bodies, they would soon be heard complaining about matters there, and declaring that they left the Reformed Church, only and solely, in order to be in a position to infuse her life and spirit into this other tribe of the Lord. We believe the croakers are few, but the noise they make is neither small nor pleasant.

This Synod is young, but it exhibits the strength and intelligence of matured life, and even its few elderly members seem to have renewed their youth since their severance from the ancient Synod of the United States. According to our impressions, there is no evident line of separation between old and young in this body. No lofty airs of venerable authority show themselves; while, on the other hand, there is no lack of deference in the conduct and bearing of the younger toward the elder.

The church in which the sessions of Synod were held is a neat and commodious building, with contiguous and convenient grounds—which were filled day and night with the horses and carriages of people from the country. The congregation seems to be an interesting one, evidently in earnest in things pertaining to the Church, and devoted to their venerable and efficient pastor. In the choir gallery is an excellent pipe organ, and the music, vocal and instrumental, was good throughout. Our impression is that our good host, Dr. Martin, notwithstanding his superabundance of pastoral labor, has here much to cheer him and lighten the burden of his ministry. K.

THE SYNOD AT MYERSTOWN, PA.

The sessions of the Synod at Myerstown were among the most pleasant which have been held for many years. Though a greater proportion of the delegates than usual were from the younger ministers of the Church, yet the discussions generally, at times characterized by much earnestness, were carried forward with due decorum and in a most excellent spirit, and on the score of ability, would compare favorably with those generally witnessed in similar assemblies elsewhere. The conclusions reached in every case, even when the discussion had been somewhat protracted, were adopted with marked unanimity. No one had any just occasion to return home with wounded feelings or disappointed expectations. The promptness and courtesy of the presiding officer contributed materially to the bringing about of these happy results.

The compliment paid to the Synod by the *pastor loci* in his address at the close of the sessions, was well deserved, and it was as kindly received, as it was cheerfully given. Of a similar character should be the proceedings in all our ecclesiastical assemblies, and there is reason to believe, that this state of things will soon come generally to prevail. It will add much to the pleasure, as well as to the beneficial influence of such occasions, and tend greatly to unite the brethren together as one heart, and thus enable them the more successfully to accomplish the great work solemnly entrusted to their hands. God speed the day when this happy state of things shall be fully realized! F.

PALATINATE COLLEGE.

A very pleasing episode occurred in connection with the sessions of the Synod of the United States recently held at Myerstown, Pa., to which we have made no reference in our running report of its proceedings, preferring to notice it in this separate way.

At the special invitation of the Faculty of Palatinate College, located in that place, the Synod visited the institution at the close of Monday morning session, in a body. The procession, headed by the officers of Synod, was received at the door of the buildings by the President of the college, Rev. Dr. G. W. Aughinbaugh, and conducted to the main recitation hall, where the pupils with their teachers were in readiness to receive them. A neat and appropriate speech of welcome was made by one of the young men of the institution, which was briefly responded to by the President of Synod, the Rev. A. S. Leinbach. By special call, addresses were also made by the Rev. J. S. Vandersloot, Dr. S. R. Fisher, and Dr. C. Z. Weiser.

After spending a short time in the manner indicated quite pleasantly, and listening to a delightful but complicated piece of music, happily executed by one of the youthful female students, the members of Synod retired, much gratified with their visit, and favorably impressed with the character and efficiency of the institution. F.

DEATH OF THE REV. FREDERICK WALK.

This brother in the Christian ministry died at his residence in this city, on Sunday night, the 24th of October, at the age of sixty-nine years, two months and twenty-two days. His death was quite sudden, having only fifteen minutes previously conversed freely with his family, though he had been suffering more or less from debility for the last three years. His death was peaceful and happy.

Brother Walk was a native of Franklin county, Pa. Our acquaintance with him commenced about 1841 or 1842. He, at the time, resided at Mercersburg, Pa., and attended the literary institutions located there, with a view to preparing himself for the Christian ministry, to which his earnest Christian heart aspired. From some cause or other, with which we are not acquainted, he, after a time, intermitted his studies; and then devoted himself to special colporteur and mission work, in which he was actively engaged for several years. He subsequently removed to the vicinity of Chambersburg and then into the town itself, where he resided until he, along with the other citizens of the town, were ruthlessly burnt out by the Confederate army, July 30th, 1864. Whilst engaged here, at first at farming and then at other secular pursuits, including the practice of an electrician, for the support of his family, he did not lose sight of his favorite mission work.

After the burning of Chambersburg, he removed to Carlisle, Pa., where he engaged for a few years in pursuits similar to those, which had last occupied his attention at Chambersburg. He then transferred his residence and the sphere of his labors to this city. The colporteur and mission work still engaged a large portion of his time and attention, in which he was encouraged and partially sustained by one of the Presbyterian associations in this city.

In the course of his mission labors, he found quite a number of Germans in one of the neighboring towns in New Jersey. Having some knowledge of the German language, he was enabled to talk with them, and also to address them publicly in their own tongue. After a time, they became interested in religious matters, and desired to be organized into a congregation and to have him placed over them as their pastor. As they were mainly members of the Reformed Church, they addressed a petition to the Philadelphia Classis, expressing their wishes to this effect. After inquiring into the particulars connected with the case, the Classis licensed him early in the summer of 1864, to preach the gospel, and subsequently, after the congregation had been regularly organized, ordained him to the work of the ministry and placed him over the congregation as its pastor. He labored here for some time, not without success, and then resigned the charge of the congregation, which subsequently passed into a sister denomination.

Apart from this short pastorate, he had not been engaged in the direct work of the ministry. He, however, still continued his mission labors as his strength from time to time would permit, even until the time of his death.

The deceased brother was an earnest Christian. This was evinced by his regular attendance on religious worship and the zeal with which he prosecuted mission work. In the family, however, where the best tests of an earnest Christian character are to be found, the evidence in this direction was marked. But few families have been privileged, by the grace of God, to furnish to the Church and the world, so many earnest well trained Christian workers, in various spheres, as was his. This is his and his now widowed companion's best living testimony of the beneficial influence of their earnest Christian character. He is now reaping his eternal reward, and his family and friends are sustained under their affliction, by the strongest consolatory considerations the gospel affords.

The funeral services were held at the house, on Wednesday afternoon, the 27th of October. They were under the charge of the Rev. Dr. Mutchmore, pastor of the Alexander Presbyterian Church, of which the family of the deceased are members. They were opened with the singing of a hymn, and prayer by the Rev. James I. Good. The Scripture selections appropriate to such an occasion were then read by the Rev. Mr. Graham. The writer of this article gave a historical sketch of the deceased, accompanied by a brief reference to his Christian character, and was followed in an address by the Rev. Dr. Mutchmore, who also closed the services with prayer and the apostolic benediction.

On the following day, his remains were conveyed to Chambersburg, Pa., the friends of the deceased at Lancaster, Harrisburg and Carlisle, showing their respect to his memory, by meeting those in charge of his remains as they passed through these places. They were interred in the cemetery attached to the Falling Spring Presbyterian church, at which time an appropriate address was delivered by the Rev. Dr. Jas. F. Kennedy. There may they rest peacefully until the great resurrection of all the just! F.

GUARDIAN.

The "*Guardian*" for November well sustains the general good reputation it has earned for itself. It opens with the usual variety of brief Editorial Notes, which are followed by an article from the editor, entitled, "Garret Studies." Edwin A. Gernant continues his series under the general title of "Over Land and Sea." The present number is entitled "Between the Lakes." We have then an account of "The Burial of Ole Bull in Norway," followed by a poetical production, entitled, "Things in the Bottom Drawer." Rev. A. D. Gring, our foreign missionary, furnishes an account of "Newspapers in Japan." "A Lesson from the Bees," brings this department to a close.

The usual Scripture Lessons, with accompanying Comments, are given in the Sunday-school department. These are interspersed with a number of excellent brief selections, which add much to the interest of the work.

The present is a good time to solicit and secure new subscribers. With the January number, the "*Guardian*" will enter upon its thirty-second volume. It is, therefore, of full age. Besides serving Sunday-school purposes, it furnishes a regular line of excellent articles such as are usually found in good magazines for the young. Single copy, $1.25. For five or more copies to one address, at the rate of $1 per year, payable in advance. Address orders to the "Reformed Church Publication Board," 907 Arch Street, Philadelphia, Pa. F.

THE "MESSENGER" IN CLARION CO., PA.

Our agent, Mr. H. K. Binkley, has returned fifty-eight new subscribers to the MESSENGER, from the congregation at St. Petersburg, of which the Rev. W. C. B. Shullenberger is pastor. These, in addition to the six copies previously taken in that congregation, increase the circulation of our paper in that charge to sixty-four copies. The agent also procured three subscribers to the *Hausfreund*, and, besides, collected all the outstanding dues in that charge. F.

FOREIGN MISSION CERTIFICATE.

A beautiful certificate has been prepared by the Foreign Mission Board, designed for Sunday-schools. It contains likenesses of the missionary to Japan and his wife, and also a picture of the Mission House at Tokio, Japan. A copy of the certificate is to be given to every Sunday-school scholar, who contributes to the Foreign mission fund. It is a very neat affair. The attention of the superintendents of Sunday-schools is called to the circular issued by the Board of Foreign Missions to be found in another column. F.

THE DUTY OF RECEIVING AND GIVING.

An eight page tract on the above subject, prepared by the Rev. Dr. E. V. Gerhart under the appointment of the Synod of the Reformed Church in the United States, has been published. According to the action of Synod, it is designed for gratuitous circulation, the means to be provided for such purpose by Classes and congregations. It is a most excellent production of its kind, and calculated to do good. It should be circulated among all our people. Let pastors and consistories take the matter in hand and see what can be done. The price per dozen and per hundred copies is given in our business column. F.

Communications.

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

At the close of our report of the proceedings of this Synod, published in last week's issue, we referred to the discussion which took place on Friday evening, on topics relating to Sunday Schools, and stated that a discussion on similar topics would also be held on Saturday evening. This discussion took place accordingly at the time specified. Three topics were embraced in the programme for the evening. The first related to "The Proper Organization of the Sunday School." The discussion was introduced with an address from the Rev. A. C. Whitmer, who was followed in brief speeches by a number of other brethren. The second topic discussed was, "The Order of Exercises in the Sunday School." The introductory address was delivered by the Rev. Dr. D. E. Klopp. Other short addresses followed from different brethren. The third topic, which engaged attention, was "The Infant Department in the Sunday School." The opening address was delivered by the Rev. I. K. Loos. Several short addresses followed, some of which were in the German language. The services were all of a highly interesting and instructive nature.

Saturday morning session was taken up mainly with the reception and disposing of the report of the Committee on Minutes of Synod. The first item in this report related to the delegate appointed to attend the sessions of the "German Evangelical Lutheran Ministerium of Pennsylvania," which were held in Lancaster, Pa., on the 23d of May last. He reported, that he had attended the sessions of said Ministerium, and his greetings were responded to by the President. He directed the attention of Synod to the following resolution, adopted by that body:

"*Resolved*, That the custom of appointing delegates annually to other Synods be discontinued, excepting the New York Ministerium, with which this Ministerium holds special relations; and that delegates to other Synods be appointed only when special occasion or business demands it."

This item, brought to attention by the Committee on Correspondence with Sister Churches, was referred to a special committee, who reported the following resolution, which was adopted:

"*Resolved*, That it is with sincere regret, that we have observed for years a growing indifference and alienation, on the part of *that* Church, which we acknowledge—"a twin sister of the Reformation," and with which we stand related in our congregations and families, by so many ties of kindred and friendship; and this the more, since we are permitted to experience within our own communion, as well as in the Protestant Church at large, a growing unity in answer to the constant and all-prevailing intercession of the Lord, as recorded in John xvii. chapter. Yet, our records bear testimony, that we have discouraged the building of Union churches, only after we were thus requested, and now also withdraw the hand of a cordial interchange of delegates, when that hand is rejected. Nevertheless, we pronounce no harsh "damnamus," but evermore, as God shall give us grace, a hearty "anamus."

The Chairman of the delegates to the Peace Commission reported, that they had attended to the duties assigned them, and the conclusions reached by said Commission were unanimous, and would be duly reported to the General Synod at its next triennial sessions.

The committee to prepare, in connection with a similar committee from the Synod of the Potomac, an edition of the hymns with music, reported, that their work has been completed so far as only to require revision to prepare it for the press, which will be attended to some time during the coming year. The committee was continued to complete its work.

On Saturday afternoon, services preparatory to the administration of the Lord's Supper, to take place on Sunday following, were held, on which occasion, a sermon was preached in the German language by the Rev. Dr. J. E. Hiester. The remaining portion of the afternoon was taken up with the reception of the reports of the Board of Visitors of the Theological Seminary and the Treasurer of the Board of Education, both of which were appropriately referred; and with the reception of the report of the Committee on Minutes of Classes, and the disposing of a portion of its contents.

On Sunday morning, the sacrament of the Lord's Supper was administered in the German language, on which occasion the sermon was preached by the Rev. Eli Keller; and in the evening, in the English language, when a sermon was preached by the Rev. Dr. D. E. Klopp. The attendance and the number of communicants was large on each occasion, and the deepest interest and solemnity prevailed.

On Sunday afternoon, a special service was held with the Sunday School. By appointment of Synod, addresses were delivered by

the Rev. J. H. Sechler, D. B. Shuey and Elder T. T. Miller. The number of scholars in attendance was large, and a deep interest was manifested in all the services.

In quite a number of congregations in neighboring towns and the surrounding country, the pulpits were filled on Sunday by members of Synod. A very interesting communion service was held in the old Tulpehocken church, of which the Rev. Dr. C. H. Leinbach is pastor, and of which the congregation at Meyerstown once formed a part. Eight ministers were present and participated in the services. The audience present, as well as the number of communicants, was large. The sermon was preached in the German language by the Rev. A. J. G. Dubbs. An address in the English language before the communion was delivered by the Rev. Dr. Theodore Appel, and another at the close of the services, by the writer of the present article. The memories which surrounded the occasion were such as to give to it a more than usual interest.

On Monday morning, the business of Synod was resumed. A large portion of the morning and afternoon sessions was taken up with the case of D. Y. Schaub, whose license had been revoked by the Goshenhoppen Classis. It was at last disposed of by the adoption of the following resolution:

Resolved, That, whilst this Synod sees nothing in the action of the Goshenhoppen Classis in the case of D. Y. Schaub, that is unconstitutional, nevertheless it respectfully requests the Classis to take his case into consideration afresh, with a view to re-license him, in case he shall apply for the same, and the Classis, in its best judgment, finds the way clear to this end.

The election for the different Boards was held on Monday afternoon with the following result: G. W. Hensel was re-elected a member of the Board of Publication; and Israel Loucks, to fill the vacancy in the Board of Trustees of the Theological Seminary, occasioned by the death of Elder Wm. A. Wilt. Rev. Dr. J. O. Miller, Dr. L. H. Steiner, and A. H. Smith, Esq., were re-elected members of the Board of Trustees of Franklin and Marshall College, and Rev. Dr. C. Z Weiser a member of the Sunday School Board. R. F. Kelker, Esq., was elected to fill the vacancy occurring in the Trustees of Synod. No changes were made in the Board of Visitors of the Theological Seminary.

The Report on the State of Religion, which is a document of much interest, was read and adopted. It will be found in another portion of our paper.

The report of the Committee on Missions was presented and adopted during the afternoon session. It represents the affairs of the Board of Home Missions as being in a prosperous condition. The particulars will be found in the Superintendent's report, which will hereafter appear in our columns. Some reference is also made to the operations of the Board of Foreign Missions, in connection with the General Synod, commending the cause to the prayers and liberality of the Church. Provision was also made for holding a special missionary service in the evening, which was held at the time named. An address on Home Missions was delivered by the Rev. Dr. T. Appel, and another on Foreign Missions, by the Rev. Dr. D. Van Horne. Several brief addresses were also made by other members of Synod. A collection was taken up in aid of Foreign Missions, which aggregated, with some special contributions by members of Synod and others, about a hundred and thirty-one dollars. Though the services were somewhat protracted, the interest was kept up to the close.

On Tuesday morning, the action on the report of the Committee on Minutes of Classes was completed. The Committee on Finance also submitted their report. Its reception led to a somewhat protracted discussion in relation to some of the apportionments made by the Committee. All, however, was eventually so arranged as to be satisfactory to the members generally.

The report of the Committee on the Theological Seminary was received and adopted without division or discussion. It reported the condition of the Seminary as prosperous and satisfactory; and also proposed, that, for reasons assigned, the members of the Board of Education be hereafter limited to those members of the Board of Visitors, who are also members of this Synod; and also gave special instructions to the Treasurer of the Theological Seminary, so as to provide for the payment of the legitimate contingent expenses of the Board of Visitors.

The usual instructions were given to the Stated Clerk, in reference to the publication and distribution of the Minutes. The English edition of these Minutes, we expect to have ready for distribution by the last of November. The German edition will also follow as soon as possible.

Resolutions of thanks to the citizens of Meyerstown and vicinity, and also to the pastor of the Reformed church, for the kind reception and entainment of the members of Synod, and to the Reading Railroad Company for allowing the members to pass over their road at excursion rates, were adopted.

Resolutions were also adopted, directing the attention of the Classes to the deficiencies occurring in the statistics of the parochial reports, and the evils often attendant upon Sunday School celebrations, with the request, that proper measures be taken to remedy the deficiencies and evils that exist in each case.

Rev. Dr. George Wolf, Isaac K. Loos, and J. Samuel Vandersloot were appointed by the Synod, the committee called for by action taken at a previous session, along with similar committees proposed to be appointed by the Synods of Pittsburgh and the Potomac, to confer, in conjunction with the Board of Publication, in reference to the publication interests of the Church.

A very appropriate and interesting address was made to the Synod, just before the close of its sessions, by the Rev. Dr. George Wolf, *pastor loci*, in which he expressed his gratification at the spirit which had generally pervaded the discussions, during the present sessions, and his full confidence in the final success of the peace movement, which has been so auspiciously inaugurated in the Church.

In closing its sessions, the members of Synod gathered around the chancel, and sang the hymn, "Blest be the tie that binds our hearts in Christian love," and repeated the Apostles' Creed in unison, after which they were led in prayer by the Rev. J. S. Vandersloot, followed by the singing of the doxology, and the apostolic benediction by the President.

S. R. F.

PITTSBURGH SYNOD.

[*Concluded from week before last.*]

On Wednesday afternoon, the following resolutions in relation to temperance were adopted:—

Resolved, That it is the earnest conviction of this Synod, that the habitual and excessive use of intoxicating beverages is inconsistent with the Christian character, and that no church member should engage in the traffic or encourage others to do so, by signing their petitions for license.

Resolved, That the pastors of this Synod be directed to read the above resolution from their respective pulpits.

The Reformed Church is sometimes charged with a want of positiveness in its practical temperance work This is a mistake. Its confessions are all opposed to any practice inconsistent with a godly walk and conversation.

With a view to expedite the organization of Synod at its annual sessions, the different charges are directed hereafter to transmit the credentials of their delegated elders to the Stated Clerk of Synod, previous to the annual meeting, to enable him to make out the roll.

At the request of the Somerset Classis, the officers of Synod participated in the ordination of the Licentiate S. T. Wagner, who has been called as assistant to the Rev. L. D. Steckel, in his charge. The sermon was preached by the Rev. T. F. Stauffer, Superintendent of St. Paul's Orphan's Home, from 1 Cor. ix. 20-23. It was an interesting and instructive discourse.

The Synod convened on Friday morning at 8½ o'clock. This was done to meet the requirements of a resolution directing a half an hour to be devoted each morning to religious services, prior to entering upon the business transactions of the day. The conclusions would oftimes be better and more speedily reached, were more time to be given to devotional exercises during the sessions of Synods and Classes.

The Agent of the Publication Board, Mr. H. K. Binkley, was afforded an opportunity to present the claims of the "MESSENGER." He is certainly in marked earnest with the work in which he is engaged, and hence doubtless his great success.

The reports of the Boards of Visitors and Trustees of the Theological Seminary were read. The former reports an increased number of students in attendance on the instructions of the Professors; and the latter the condition of the finances of the institution to be good. A gift of $5000 was received from an unknown person, and a legacy of $2500 has been left to the institution by Elder W. A. Wilt, deceased, available after the death of his wife.

The reports of the Superintendent and Treasurer of the tri-Synodic Board of Missions were read. They furnish evidence of renewed activity in this department of Church work. The salaries of missionaries have been paid more regularly; loans to meet former deficiencies have been refunded; new missions established, and steps also taken to extend mission work into Kansas, Nebraska and Colorado.

The Synod assumed the $2,750 asked from it by the Board. In addition to this, it also voted $500 to the missions in Iowa, in answer to an earnest appeal from that quarter; and all this over and above the amount already appropriated to the support of missions within the bounds of Synod. Of the $25,000 needed *for the nearly one hundred missions* now supported by the different agencies of the Church, this Synod will be required to raise about $4000, and it will also do it.

Friday evening was devoted to the discussion of topics relating to Sunday-schools, according to a programme, arranged by the Sunday-school Board of Synod This programme was published in the "MESSENGER" a few weeks ago. The four topics proposed were discussed by the persons to whom this duty had been assigned. All came prepared for the occasion, so that there was no call for excuses or substitutes. Although the church was crowded with hearers, and the session was protracted through three hours, such was the character of the speeches for freshness of thought, earnestness of expression, and the variety of things new and old, interspersed with the singing of missionary hymns under the lead of an excellent choir, that a lively interest was kept up to the very last. The collection taken up on the occasion was appropriated to the Publication operations of the Church.

The report of the Treasurer of Synod was received on Saturday morning. This showed the receipts for the year to be $5,801 99, and the disbursements, $4,100.28, leaving in the treasury a balance of $1,701.71. $427 also have been refunded by a former beneficiary. This amount, the Treasurer was instructed to invest as a permanent fund, the proceeds to be appropriated to the support of the beneficiary cause.

The report of the Committee of Synod on Literary Institutions made favorable mention of Clarion Collegiate Institute at Rimersburg, Clarion county, Pa., presided over by the Rev. J. J. Pennypacker; Harmony Institute, at Harmony, Butler county, Pa., under the superintendence of Rev. H. D. Darbaker, and Greensburg Seminary, Greensburg, Pa., of which the Rev. L. Cort is Principal. All were commended to the favor of the Church, and the last named was granted the privilege of selling scholarships. It has a property which cost about $19,000.

Saturday afternoon was devoted to an Elders' meeting, held in accordance with a resolution offered by the Rev. A. E. Truxal. Elder S. C. Remsburg presided. Two topics were proposed for discussion. The first was: "The best Means for Raising the Pastor's Salary, and the Apportionments for the Benevolent Operations of the Church." The discussion was earnest. The modes pursued by the different churches were compared, and the conclusion reached was, "It is the prevailing sentiment, that the best means for securing the money needed to pay the pastor's salary, and to support the benevolent operations of the Church, is by weekly or monthly payments of sums fixed upon by the donors."

The second topic discussed was "What are the particular Duties of Elders?" After a number of personal experiences had been given, in regard to the different modes of working, and their effect upon the congregations, a resolution was adopted, declaring "it to be the sense of the meeting, that each charge or congregation should be subdivided and the several elders placed over these subdivisions, whose duty it shall be to visit the members of their respective divisions, at least once a year, and oftener in case of necessity or sickness; their specific work with its results to be reported at the meetings of the Consistory."

Services preparatory to the holy communion were held after the Elders' meeting had closed. The altar service was conducted by the Rev. Geo. A. Whitmore and W. C. B. Shullenberger. A sermon in the German language was preached by the Rev. F. P. Hartmetz, from St. Luke xi. 1, and another in the English language, by the Rev. F. B. Hahn, from St. John xx. 4.

Saturday evening was devoted to the subject of Missions, in which this Synod takes a deep interest. A general review of our several missions was given by the Superintendent of Missions, the Rev. Dr. T. Appel. He dwelt particularly upon the marvellous success, which has attended the missionary work in California, Oregon, and Washington Territory. Earnest appeals were also made by the Rev. John W. Love and J. F. Wiant, presenting reasons for activity in this important work, and pointing out the manner, in which more can be done for its furtherance. The new and long-looked for movement, lately inaugurated by the Board, commissioning exploring missionaries for Kansas, Nebraska and Colorado, was commented upon favorably by the Rev. C. U. Heilman. A collection for Missions was lifted, which netted $17. This amount was more than doubled by the addition of the communion alms.

The pulpit of the Lutheran church was occupied on Sunday morning by the Rev. J. W. Knappenberger, and in the evening by the Rev. W. C. B. Shullenberger. The Rev. J. F. Wiant preached in the Disciple church. The Synodical communion sermon was preached by the Rev. J. F. Snyder, from St. Luke xxii. 8. It was impressive and instructive, and was highly appreciated. The altar services were conducted by the officers of Synod.

A children's missionary meeting was held on Sunday afternoon. Addresses were delivered by Elders W. H. Barnhard and T. J. Craig, and Rev. Dr. T. Appel and John McConnell. The Sunday Schools of Centreville were present by invitation, and all seemed to enjoy the variety and manner of the addresses. The alms collected on the occasion netted $15 20, and were appropriated to Foreign Missions. While the alms were being gathered, Elder Schaffer, of the Lutheran church, and Superintendent of their Sunday School, offered to donate to Synod the proceeds of the collection taken up in their church during the morning service. The donation was received by the President accompanied with an appropriate speech. A vote of thanks was afterwards tendered him by the Synod, and the money appropriated to the same cause. Rev. John H. Prugh preached in the evening from 1 Cor. xv. 20. The altar service was conducted by the Rev. J. M. Evans and C. W. Good.

The election for filling the vacancies occurring in the different Boards of Synod was held on Monday morning. Elder S. C. Remsburg was elected Trustee of Synod; Revs. J. Dotterer and F. A. Edmonds, and Elders Peter Kiel and W. R. Barnhard, Directors of St. Paul's Orphan Home, and D. B. Lady and L. D. Steckel, Trustees of Literary Institutions. Rev. H. F. Keener was chosen a member of the Board of Education; Rev. C. U. Heilman, of the Board of Missions, and Rev. Dr. J. H. Apple and A. E. Truxal members of the Board of Visitors of the Theological Seminary. The Sunday-school Board consists of the Rev. C. U. Heilman, D. S. Dieffenbacher, J. M. McConnell, F. B. Hahn and J. S. Wagner.

The proposition to establish a mission in New York City among the emigrants was favorably received, and recommended to the General Synod's Board of Missions, to which the Synod pledged its support. The interests of the Allegheny Mission were committed to the Rev. J. H. Prugh, F. A. Edmonds and the Consistory of Grace Church.

The following assessments were made upon the different Classes: Westmoreland, $1,300; Clarion, $1,150; St. Paul's, $800, and Allegheny, $650, making a total of $5,000.

The following is a summary of the statistics of Synod: 5 Classes, 57 Ministers, 120 Congregations, 11,093 Members, 8, 065 Unconfirmed Members, 871 Infant Baptisms, 89 Adult Baptisms, 671 Confirmed, 329 Received on Certificate, 9,396 Communed during the year, 229 Dismissed, 0 Excommunicated, 75 Erasure of names, 251 Deaths, 99 Sunday-schools, 7,301 Sunday-school Scholars, $6,457.-11 Benevolent Contributions, $45,600 18 Local Objects and 13 Students for the Holy Ministry.

The usual vote of thanks was adopted, and the pastors of the different churches requested to read it from their pulpits.

Greensburg, Westmoreland county, Pa., was chosen as the place, and the 5th of October 1881, at 7½ o'clock, P. M., was fixed as the time for holding the next annual sessions of Synod.

The sessions were closed with the repetition of the Apostles' Creed, the Lord's Prayer, the Long Metre Doxology, and the Apostolic Benediction.

Thus ended the annual sessions of the Pittsburgh Synod for the present year. They were probably the most numerously attended of any held by it. The weather was pleasant and a general good feeling prevailed. They will be long remembered by those who enjoyed the hospitality of the members of St. John's Reformed Church, as well as by those by whom they were entertained.

H.

SUNDAY SCHOOL CONVENTION IN MERCERSBURG CLASSIS.

The fifth convention of the Sunday Schools composing the second district of Mercersburg Classis, which embraces the Reformed churches of Huntingdon and Blair counties, Pa., was held at Alexandria, Huntingdon county, Pa., Oct. 20th and 21st, 1880. There was a good attendance of pastors and delegates. Every charge was represented except two, whose pastors were engaged in holding communion services, and from which no lay delegates were to be found.

Rev. J. M. Titzel, of Altoona, Pa., preached the opening sermon, the subject of which was, "The Sunday School in its relation to Christian Culture." After the sermon the officers of the last convention were re-elected. They are Rev. J. David Miller, President; Elder A. G. Fouse, Vice-President, and Rev. J. M. Schick, Secretary. There was manifest in all the discussions considerable earnestness. The topics were all of a practical nature, and the discussions upon them of a nature to be useful to the members of the convention and the community in which the sessions were held. The following are the subjects discussed, and the names of the persons who made the opening speeches: "Sunday School Conventions," Elder J. L. Reifsneider, Altoona, Pa.; "The Possibilities for Christian Usefulness in Sunday School Work," Rev. A. G. Dole, Huntingdon, Pa.; "The Catechetical Class in its relation to the Sunday School," Rev. C. H. Reiter, James Creek, Pa.; "The Parents' Duty to the Sunday School," Rev. F. A. Rupley, Martinsburg, Pa.; "The Missionary Aspect of Sunday School Work," Elder A. G. Fouse, Clover Creek, Pa.; "Sunday School Worship," Rev. J. M. Schick, Orbisonia, Pa; "The Rewards of the active Sunday School Worker," Elder Joseph Isenberg, McConnellstown, Pa.

In connection with the convention a children's service was held, at which time short addresses were made by Revs. J. D. Miller and J. M. Schick.

An effort was made to prepare, through a proper committee, consisting of Messrs. E. Lingenfelter and J. A. Fenstermacher and Miss Lizzie Fouse, a set of statistics of the district; but a lack of system in reports, and want of completeness in some, made the matter practically impossible. To remedy this by the next convention, a series of questions was prepared by a committee consisting of Rev. J. M. Titzel, Elder D. Dunn and Miss S. E. Dole. These questions are to be sent to the superintendents of all the schools, who are requested to fill the blanks with answers. From these answers the statistics and proper report of the district is to be made out. The questions are these:

"Is your Sunday School organized as an association?

"Are the requirements of your constitution carefully observed?

"What relation does your pastor sustain to your school?

"What officers have you in your school, and who are the officers at this time?

"Have you an infant department in your school?

"How many teachers have you?

"How many scholars have you?

"How many of your teachers and how many of your scholars belong to the infant department?

"Have you a teachers' meeting, and if so, how often do you meet?

"What amount of money did the school contribute last year, and for what purposes?

"Is your school kept open all the year?

"What is the order of your services?

"Are all your teachers members of the Reformed Church, and if not, what is their church connection?

"What periodicals do you take in your school?

"Have you a Sunday School library?

"Have you any suggestions to offer to the Convention?

"Is there anything about which you desire instruction from the Convention?"

It is hoped by these questions not only to arrive at complete statistics, but to make the conventions of real benefit to the schools, and also to bring about a thorough organization of the district and schools in it.

The next meeting is to be held at Salem's Church, Clover Creek, Blair county, Pa., at some time this winter. Each school in the district is requested to send four duly accredited delegates. The usual vote of thanks was passed with the usual hearty "aye," because the delegates had enjoyed themselves heartily.

J. M. S.

Church News.

OUR OWN CHURCH.

WESTERN CHURCH.

Rev. S. C. Barth has resigned his charge in Harrison county, Indiana, on account of ill health. His present address is Indianapolis, Indiana.

The post office address of the Rev. J. G. Ruhl, the "*Kirchenzeitung*" states, is Rappance, Indiana, whither he has repaired for medical treatment.

At a communion held in Zion's church, near Dayton, O., of which the Rev. Dr. D. Winters is pastor, five persons were added to the church by confirmation. The pastor was assisted in the services by the Rev. Dr. I. H. Reiter.

Eleven persons were added to the church at Robertsville, Ohio, Rev. J. J. Leberman, pastor, by confirmation, at a communion held on the 10th of October.

REFORMED MISSION HOUSE.

CERTIFICATES FOR CONTRIBUTORS.

The Executive Committee of the Board of Foreign Missions of the Reformed Church in the United States have had prepared a beautiful Certificate to be issued by Pastors of churches or Superintendents of Sunday-schools to such persons as may contribute towards the purchase of the Reformed Mission House in Tokio, Japan. We respectfully ask your immediate and earnest endeavor to sell as many copies as possible. With a little co operation of our Pastors and Superintendents, it is believed that the whole amount necessary can be raised, so that the purchase of the Mission House will not interfere with the amounts donated for the current expenses of the Mission. Let every Superintendent at once present the matter to his Sunday school. The price of the Certificate has been fixed at the low rate of twenty five cents each. But there are many teachers, and others in the Sunday-school, who, if the matter were properly explained to them would cheerfully give one dollar and even more.

The picture has been made historical, giving the respective dates connected with the founding of the Mission: a correct picture of the Mission House; the number and street of its location in Tokio, and pictures of the beloved Missionaries themselves.

If the Pastors of our churches will take it in hands, they can by the appointment of suitable persons in their respective congregations dispose of a very large number. In such cases the Pastor will sign the Certificate, striking out with a pen the words "*Superintendent of Sunday School of*," and writing Pastor of the Reformed Church. The Pastor or those who may act as agents for him, should solicit such donations as the parties applied to, may be able to give, not confining the same, to the price of the picture, but obtaining as large a sum as possible.

Parties should give as the Lord hath enabled them to give, and with a willing heart. Remittances to be made to the undersigned, by check, or Postal Money Order, or Registered Letter. Where it is necessary to remit postage stamps in order to make the change, let none be above the denomination of three cents.

The pictures in any number required will be sent immediately *on the receipt of the money*, postage free.

Address Rudolph F. Kelker, Treasurer Foreign Missions Reformed Church, Harrisburg, Pa.

Business Column.

IMPORTANT NOTICE.

☞ The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is *again* called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within *sixty days*, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz.:

Hymns and Chants for S. Schools from		$3 00 per doz.
The Golden Censer,	*Roan*,	$1 00 to 0 75
" "	*Roan emb. gilt*,	1 25 to 1 00
" "	*Imt. Mor.*,	1 75 to 1 50
" "	*Turkey*,	2 50 to 2 25
Psalms & Hymns,	*Emb. Leather*,	0 75 to 0 65
"	" *gilt*,	1 00 to 0 90
"	*Imt. Mor., gilt*,	1 50 to 1 25
"	*Tur. gilt or ant.*,	2 25 to 2 00
(Large Size)	*Plain Sheep*,	2 00 to 1 75
"	*Roan Emb.*,	2 25 to 2 00
"	*Imt. Turkey gilt*,	4 00 to 3 50
"	*Real* "	5 00 to 4 50
New Hymn Book,	*Roan Emb.*	1 00
" "	" *gilt*,	2 25 to 1 50
" "	*Imt. Turkey*,	3 75 to 2 50
" "	*Real Turkey gilt*,	4 50 to 3 50
Forms and Hymns,	*Roan Emb.*,	1 50 to 1 25
" "	" *gilt*,	2 50 to 1 75
" "	*Imt. Turkey*,	4 00 to 3 00
" "	*Real* "	5 00 to 4 00
Order of Worship and Hymns,	*Roan Emb*,	2 00 to 1 75
" "	" *gilt*,	3 00 to 2 25
" "	*Imt. Turkey*,	4 50 to 3 25
" "	*Real* "	6 00 to 4 50

SUPPLIES FOR SUNDAY SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC BOOKS FOR SUNDAY SCHOOLS.

HYMNS AND CAROLS, by Miss Alice Nevin. $4 50 per doz.

COMPANION OF PRAISE, by Rev. Dr. Van Horne, D. D. $3 per doz.

SONG TREASURY, by J. H. Kurzenknabe. $3.-60 per doz.

SILVER ECHOES, *New*, by J. H. Kurzenknabe. For Primary and Intermediate Classes, $2.40 per doz.

Also all Music Books published at Publishers prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

SUPPLIES FOR OUR MINISTERS.

We have a full line of Sermon, Note, Cap and Letter Paper, Envelops, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices.

We can also fill orders for Miscellaneous Books at prices as *low as offered by any house in the trade.*

CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

"Christmas Services," (Whitmer), 50c. per doz.
" " *New*, 25c. "

We respectfully solicit the patronage of the Church. Address

Reformed Church Publication Board,
907 ARCH ST., PHILA., PA.

Youth's Department.

A HINT.

BY ELLEN M. H. GATES.

One day, a thousand years ago,
To a mountain lone and high
Came all the birds from far and near,
Their speed and strength to try;
Great birds that sit upon the crags
And laugh as lightnings pass,
Were side by side with little ones,
Whose nests are in the grass.

They shook their plumage in the sun
And said, "We'll go, we'll go
As far as boat can ever sail,
Or ever a wind can blow;
Then north and south and east and west
They looked, and all was still,
As one by one they whispered low,
"We'll fly thus, if God will."

The ostrich looked at them in scorn,
"Poor foolish things are ye;
My wings shall lift me to the sun
Without God's will," said he.
"I do not need His help at all,
Make room for me to fly."
They looked at him until, somewhere,
They lost him in the sky.

Into the sun itself he flew,
His wings were scorched with flame,
And downward from his awful height
Like falling star he came;
How far the little birds can fly!
How high the lark can soar!
But the great ostrich on the earth
Must walk for evermore.

—*Illustrated Christian Weekly.*

BEING MISERABLE.

It was a rare thing to see a shadow of melancholy resting on the fair faces of Dick and Dulcie Fairbanks. So it was no wonder that little Miss Mayland, the dressmaker, was prompt in her inquiries as to the cause of such an unusual appearance.

"What is it, Dick?" she asked, as she hung up her hat in the hall, looked at her little worn watch, and stood with her hand on the knob of the sewing-room door. "Has anything happened? Have you broken your kite, or lost your fishhook, or eaten too many green apples, or scratched your silver cup, or been exposed to the measles, or what? You'd better tell me quick. I never could bear suspense. It gives me a dreadful crinkly feeling in the region of the backbone, and I've known it to make my left ear tingle."

There was no resisting Miss Mayland. Dulcie burst into laughter with the tears in her eyes, and Dick half smiled right in the midst of his won't-be-comforted expression.

"Come, come! My time is precious, and I want to be doing the proper thing. Tell me quick. If it's the kite, I'll get the glue-pot; if it's the fish-hook, here's a penny; if it's measles, I'll make herb tea; if it's green apples, here's peppermint and a whipping. She took Dulcie in her lap and putting a friendly arm around Dick, drew him toward her. The look in her soft, kind eyes was enough to make an ancient stone wall confidential.

"Tell her, Dick," whimpered Dulcie in a weeping tone.

"We want to go fishing, and Uncle Sydney can't take us;" and Dick looked a look of unutterable misery from his dark eyes.

"Why can't he take you?"

"Got to go to Brookville to a Masonic funeral. Telegram came last night."

"Is there anybody to blame in this matter?"

"No, ma'am."

"It's just a disappointment then, and you have not learned how to bear such yet, it seems. Let me tell you. Is there anything else that will make you happy to-day?"

"No, ma'am;" and the response came from both at once this time.

"Well, never mind. Then that's settled. And inasmuch as you have got to be miserable yourselves to-day, suppose you just try the experiment of seeing how many people you can give happiness to in some way."

Any one who was acquainted with Miss Mayland knew that this was a well-tested experiment with her, for a spirit of such self-abnegation as hers is seldom seen in real life.

"But we don't know how to make other people happy. Never thought about it before," said Dulcie, her little hand softly stroking Miss Mayland's brown hair.

"No, no—poor children! I know. You have not had any mamma to teach you. But keep your eyes open for something to do, and be in earnest about it, and you'll learn in time. I'll tell you one thing to do while you are thinking about it. You've seen old Bess Barlow, who lives at the Delano's, in the mill yard. When she was no older than you are she was a very promising girl, and full of life and fun. But a brain fever came and stopped all mental growth, and now, though her hair is white with age, her tastes and thoughts are still those of a little child. I passed the house the other day, and she begged me to come in and see her new doll, and asked if I'd brought her any pictures. Mrs. Delano says an old illustrated paper will please her for hours at a time, for she tells her doll, in a soft, quiet way, all sorts of stories about the persons and things pictured out."

Miss Mayland explained still further, and then advised the children to take some scissors and go up to the cupboard of the back kitchen chamber where old magazines and newspapers had been stored, and make up for poor Bess a large roll of pleasant pictures and take them down to her.

Bare toes and copper toes soon scrambled upstairs, and scissors clicked briskly for nearly an hour. Dick's selections were mostly of dog fights, tiger hunts, and Indian scalping-knives, while Dulcie chose quiet little pictures of birds and flowers, landscapes and happy domestic scenes,

"Halloa! Here's a jolly picture. I'll keep this myself," Dick exclaimed, as he held it up to Dulcie while she slowly read the name below.

"East Indian Wrestlers! What are these?" she asked, as he tore out the big leaf of *Harper's Weekly*, and trimmed off the margin with his shears.

"Humph! just like a girl to study an hour on the name, and never look at the thing! Did not you see those old fellows doubling themselves up, and rolling over, and swinging on poles, and jumping over things? I would give a lot of money if I could do all that," and Dick carefully folded the picture, and crowded it down into his pocket, resolved to practice some of those astonishing feats some time when there was nobody around. His scissors were just clicking their way around a battle scene, full of blood-shed and horrors, when a new thought struck him.

"Look here, Dulcie, you may finish this job; I have thought of something else to do. Here is my old jack-knife that I do not care a straw about since I had my new one. Little Jim Conroy would be tickled to death to have it, and I should have given it to him a long time ago, only he teased me for it and made me mad. Besides," added Dick, with a very wise air, "I did not want to encourage that kind of thing, you know. He might ask for something I did not want to give away next time."

He ran down the field, across the lower street, and out into the lane, where he found little Jim sitting in the doorway, looking unhappy enough. His mother had gone out to work, and "Old Pete" was off on a drunken spree, so he was all alone, and there was nothing for him to do. He had sprained his ankle the day before, and could not run about with the boys, and so he had been obliged to mope in the house all day. No more effective instrument of happiness, therefore, could have come to him than a jack-knife and a stick to whittle.

Dulcie gathered up the pictures that Dick had cut out, and, laying aside those that made her shudder to look at, rolled up the others with her own, and started off toward the mill-yard tenement to find poor Bess.

"Little girl, little girl," said a voice from an upper window, as she stood knocking at the lowest door, "tell the teacher I cannot come to school to-day, but do not let her put me down a black mark, do not. Tell her if she will not, I will certainly come to-morrow. There, dolly, hush-h-h; do not cry."

"I have come to see you, Bess," said Dulcie, pushing back her brown sunbonnet, and looking up to the window from which the voice came.

"I live up here. I do not live down there. Knock here, knock here," she said, patting on the window sill, much like a year old baby.

Dulcie, not being a squirrel at climbing nor a lark at soaring, did not quite know how to obey this direction, but the door opened at that moment, and a smiling little O'Neille, who lived below, pointed the way up to poor Bessie's door.

"Did you bring your doll? Can you not stay till sundown?" she asked eagerly.

Dulcie told her she did not come to play this time, but only to bring some pictures. The poor old creature's face beamed with pleasure, and she laughed like a child as she untied the roll.

Dulcie hastened home to eat her dinner, meet Dick, and consult with him about the next thing to do toward being miserable. He declined the cherries served at dessert, saying he would take his portion to Billy Davis, an old cripple at the poor-house. Dulcie followed his example, and sent her portion too; for the Bradfield paupers seldom enjoyed any of the simple luxuries of life at their table, even in the fruit season, While her brother was gone on this errand, Dulcie had a long consultation with her grandma in regard to the plans for the afternoon. The good old lady was glad to encourage any unselfish thought for others, so she took that opportunity to bring forward a few of the children's outgrown garments, which she had laid aside, and to suggest to Dulcie that she take them over to the Ryan's tenement, where the family would be in a state of actual destitution as soon as the cold weather should come.

"And shure, ye're the blissed grandchild of a blissed grandmother, to be afther remimb'rin the poor and nadey in their 'flictions," said grateful old Biddy Ryan, as she unrolled the big parcel of warm skirts and stockings, and stopped now and then to wipe a gathering teardrop from her eye with her tattered sleeve. "May the howly saints presarve ye from all harrum and shower blissins on ye, and strew yer path with roses that have no thorns, and smile on all yer ways, and give ye—"

Biddy had to cut short her pious exclamations to administer wholesome or wholesale discipline to the swarm of dirty children who were snatching and quarrelling among the garments Dulcie had brought in.

Dulcie hastened home, thinking that the day after all might be too short to accomplish all she wished in her new work.

"What next, Miss Mayland?" asked Dick as he vaulted over the piazza railing and sat himself down in the low sewing-room window, panting like a small but intensely energetic war-horse.

"You must do your own headwork, my boy; I'll merely suggest now and then. If there's anybody whom you dislike, try to-day to do something for that person," Miss Mayland answered, as she picked off a vagrant rose-bug from his sleeve and pulled out a burdock that was tangled into his hair.

"There isn't—unless it's Mrs. Jeffrey, and what could a little fellow like me do for her?"

"There are plenty of things, if you are only willing. Gather some herbs for her. Grandma can tell you what. She takes great pains to gather them every year."

"I'd just as lief do it if Dulcie 'll help me, but she'll bite our heads off when we carry them to her unless we reach 'em to her on a pole," said Dick, tossing up his biggest marble first with one hand them with the other.

"It'll scare her dreadfully to see us coming in. She'll think we are going to pick her asters, and eat her plums, and steal her chickens, or do something bad," said Dulcie.

"Try it this once, and see. Whatever she says to you, take pleasantly, and answer respectfully. The Bible teaches us to honor the hoary head, you know."

"I wish she'd color her 'hoary' hair, so we should not have to. Come on," and with this constant war cry Dick started and Dulcie followed.

"S'pose ye think I'm going to give ye a few pennies, or get down on my knees an' say I'm much obleeged, but you'll find 'taint my way. I don't believe in children's bein' fetched up to think they must be paid for everything they do," said the ill-natured woman as she took their little offering from their hands an hour later.

"Is there any other herb we can get for you?" asked Dulcie, mindful of her instructions, though Dick's face wore a fearful frown of disapproval.

"There's plenty of things I'd like to have, but that ain't sayin' I want you to get 'em for me," she said, with the hard expression in her face unusually manifest. "I 'spose if you did, I never could pay you so but that you'd always feel's if I was owing you more."

As they turned from Mrs. Jeffrey's door and glanced in the direction toward home, they spied Uncle Sydney just leading Dobbin to the drinking trough. With a shout of delight and a jump and a run, they were soon standing beside him.

"Poor children! What a miserable day you must have had," said he, with a touch of irony in his tone, as he looked at their beaming faces.

"Oh, no! We like it, Uncle Sydney," said Dulcie, as she perched on a bar post while Dick enumerated the persons for whose happiness they had been laboring under Miss Mayland's directions.

"Bess Barlow, Jim Conroy, Billy Davis, and more little Ryans than you can count upon your ten fingers."

"And Mrs. Jeffrey," added Dulcie, "though she wasn't happy if we did try to make her. Shall we count her, too?"

"Yes, count her two," said Uncle Sydney, "for I'll wager she was twice pleased, though she didn't once show it. She was glad of the weeds, and glad to have a Fairbanks to scold at."

Sydney's dinner had been only a lunch, so grandma got him an early tea. The children stood by while he ate, and told him full particulars of all events of the day.

"Rather like being miserable, on the whole, don't you?" asked Miss Mayland, as she rubbed open her seam and re-threaded her needle.

"Oh, yes, this way it's fun," both answered at once, while each in turn explained that they meant to try it again.

"Never forget," she said seriously, as the children bade her good night, "that those who do the most for the happiness of others, are sure to be the happiest themselves."

LIFE.

Life is not living
Just for to-day;
Life is not dreaming
All the short way.

To live is to do
What must be done;
To work and be true,
For work is soon done.

'Tis living for others,
To lighten their load;
'Tis helping your brothers
And trusting in God.

—*James H. Hoadley.*

CHINESE.

We think the Chinese dress queer; the Chinese think ours the same. Each nation makes its own style the standard of comparison. An Englishman traveling through China was often amused by hearing the free criticism of the people on his clothing and appearance. On his arrival at an inn a crowd would gather, and he would hear such remarks as these:

"What a curious-looking fellow! he has no cue, and doesn't shave his head."

"And look at his tight clothes! They are not elegant!"

"Just so; and look at his hat, what a queer thing! What ugly eyes he has! His boots, however, are excellent; do you not think so?"

"Oh, yes, indeed; and I am told they never wear out, and water can't get through them."

If the over-curious people were driven out of the traveler's room, they would collect around the window. Those in front would make peep-holes in the paper—there are no glass windows—with their fingers, and gaze for hours at the "barbarian." Free criticism would be offered as to his barbarous method of eating with a pronged fork, thereby endangering his eyes and mouth, and at the odd mixture of cold drinks and hot food. And that he should have two or three kinds of vegetables on his plate at once. But the strangest thing of all, the one they could not comprehend, was that he should have left his home to wander about their country.—*Youth's Companion.*

SEVEN TIMES.

"Seven times one are seven—seven times one are seven; seven times two are fourteen," sang little Mary as she sat on the doorsteps studying her lesson. Just then she felt something crawling on her neck, and jumped up, thinking it was a spider, and she was so afraid of spiders. But it was only her brother Robbie, who stood laughing as hard as he could, with a long straw in his hand.

"Now, Robbie," said Mary, "if you do that again I'll slap you."

Robbie ran away, and Mary sat down and began again: "Seven times two are fourteen; seven times three are twenty-one;" and then she screamed. She was sure it was a spider this time, but it was Robbie again; and Mary rushed up to him and with her face flushed with anger, slapped him so hard that he screamed with pain.

Mamma came to see what the matter was, and took Robbie up stairs with her. By and by she came back and asked Mary what she was doing.

"Studying my 'seven times,'" Mary replied.

"Seven times?" said mamma. "That reminds me of a story in the life of Jesus. One of His disciples came to Him and said, 'My brother has sinned against me, how often shall I forgive him, Lord? seven times?' But Jesus, His whole face lighted up with a sweet, tender smile, answered, 'Not seven times only, but seventy times seven.'"

Mary stopped a moment, then hid her face in her mother's lap and sobbed: "I know you mean me and the way I treated Robbie a little while ago; but oh, it is so hard to be good, and he did tease me so!"

"Let us ask Jesus to help you, dear daughter, and keep asking Him till all this quick temper goes away."

Mary learned a new lesson that day, and she has often thought of it since when she has said, "Seven times one," or "Seven times two," or "Seven times seven."

Mamma talked to Robbie too about teasing his sister and trying to make her angry, until the poor little fellow, who was thoughtless rather than bad, came and asked her to forgive him. Mary kissed him and made it all up, and went to bed that night a happy little girl.

Pleasantries.

"I will not learn a trade!" exclaimed the Chicago lad to his father. But this business of learning a trade is only a matter of time, for within a year that young man was studying harness-making in State prison.

"Does Sister Annie ever say anything about me, Bub?" inquired Augustus of Annie's little brother, while waiting in the parlor. "Yes," replied Bub. "She says, if you'd rockers on yer shoes they'd make nice cradles for me."

Just before visiting the menagerie, Johnny had a passage at arms with the young aunt who assisted at his toilet, and with whom he flew into a rage. Arrived at the menagerie, Johnny was immensely interested by a strange foreign animal with a long, lithe body, "What animal is that, mamma?" he asked. "It is called an ant-eater, my son." After a long silence; "Mamma, can't we bring Aunt Mary here some day?"

Religious Intelligence.

Home.

It is said that Chancellor Preston, of New York, will succeed Bishop Corrigan in the diocese of Newark.

More than eighty students preparing for the ministry have entered the Southern Baptist Theological Seminary at Louisville, Ky.

In the Forty-fourth street synagogue in New York city, it is only recently that families have been allowed to sit together, or that the music of the organ has been introduced.

Sixteen young ladies have been sent out by the Presbyterian Home Missionary Society to labor in different parts of Utah Territory as teachers. That society now has a force of thirty teachers in the Territory.

The estate of Miss Mary Rutherford Garrettson, late of Rhinebeck, daughter of the Rev. Freeborn Garrettson, has been wholly bequeathed to the Methodist Church —$20,000 to the Church Extension Society, $7,000 to the Rhinebeck churches, $1,000 to the superannuated preachers of the New York Conference, and $6,000 residuary to the Missionary Society. And this she has done after giving her surplus above expenses almost wholly to the Church till she was eighty years old.

The Methodists are doing some energetic mission work among the negroes who recently came from the South and settled in Kansas. The mission began by a meeting held in a blacksmith's shop. Now there are twelve circuits, with from two to eight appointments in each. Thirteen ministers are employed, and there are many calls from different portions of the State for more men; but these cannot be supplied for lack of means. To advance this important mission, a society called "The Colored Preachers' Aid Society of Kansas" has been formed.

Abroad.

All the missions of the American Association are reported as flourishing.

Over 3,000 Hindoo girls are being educated in Christian schools in India.

The Central African Mission of the Church of Scotland south of Lake Nyassa has sent two slave boys to England to be thoroughly educated. They are described as bright and active boys.

THE BURIAL LAW.—This new law of England went into effect on the 7th of September. It permits burial in the parish cemeteries of Great Britain without the use of the ceremonial of the Established Church, or the presence of a Church of England clergyman. Concerning the law, *The London Telegraph* says: "The first interment under the Act took place in the parish churchyard of Beckenham, when a Baptist was buried by his own minister, the Rev. George Samuel, of Penge, without the rites usual in cases where members of the Established Church are laid to rest by their rector, or incumbent. Due solemnity marked the proceedings, although a small crowd had assembled, owing to the exceptional character of the occasion. No allusion, we need hardly say, of a controversial or triumphant nature, was indulged in by the officiating minister. The service consisted of an extempore prayer, the reading of passages of Scripture, a brief address, and the singing of a hymn. In such 'Christian and orderly' manner the ceremony was performed. The occasion, simple and unpretentious, becomes nevertheless almost a historical one. In every part of the country such burials in the national 'God's Acre' will now become common, and it is to be hoped that all interments will take place with the same quiet decorum as marked the event at Beckenham; while it is scarcely possible that even in the most remote and backward rural districts any clerical or other bigot will be found attempting to introduce disorder into the orderly proceedings attending the last sacred offices of the dead." The following summary of the law is taken from a late English paper: "There are three parties whose position and rights are defined by the Act with sufficient clearness, viz: the Established clergy, the members of the Church of England and others who desire to retain their services in connection with the burial of the dead, and the Nonconformists and other classes of the community who wish to have services of their own choosing in parochial burial-places, and to have as little as possible to do with the clergy in the matter of burial. The parochial clergyman retains under the Act all his ancient powers in regard to the control of the churchyard; to the allotment of grave spaces; to the erection of monuments and tombstones, and to the inscriptions thereon; to the receipt of fees of all kinds; and to the maintenance of decency and order. In like manner the burial rites (as distinguished from burial services) of the parishioners remain as before. It is solely in regard to the burial service that any legal change has been effected. The incumbent can no longer insist on reading the service of the Church of England over every one buried in his churchyard. He can keep out any other clergyman, but not the Nonconformist minister or layman, or indeed a layman of his own Church, provided that he receives notice in writing that the burial is to take place either without any service, or without the performance, in the manner prescribed by law, of the service for the burial of the dead according to the rites of the Church of England."

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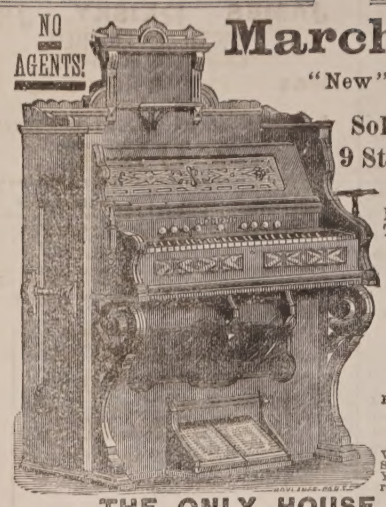
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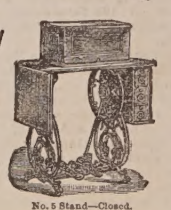
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WM. N. ATTWOOD & SON,
FURNISHING UNDERTAKERS,
No. 1216 Race Street, Phila.

J. & R. LAMB, 59 Carmine St., N. Y.

CHURCH FURNITURE
BANNERS OF SILK AND GOLD FOR SUNDAY-SCHOOLS $5, $7.50, $10.
Send for circular and price-list.

IVINS, DIETZ & MAGEE,
Wholesale and Retail Dealers in
CARPETINGS,
OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.
NO. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,
PHILADELPHIA.
First Street west of Second.
A full assortment of the latest styles at low prices

LETTER LIST.

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Crothers, E K.
Doll, C W, Dillon, J, Dolten, C H, Dolber, H J, Driesbach, Rev A F.
Eschbach, Rev Dr E R, Eyerly, A J, (2).
Good. Rev U W, Garner, Rev H S, (2), Geary, Rev A C, Gerhard, Rev D W, Gerhart, B F, Gruger, P E, Gerhart, Rev R L.
House, G J R, Hilbush, J H, Hoffnecier, Rev T F, Heilman, Rev C U, Hoffinger, C, Horn, A P, Hartzell, Rev G P, Heilman, Rev U H, Hoffman, J M, Houts, Rev A, Horn, S, Heckerman, R, Hecker, C, Houser, W R.
Jacoby, L H.
Kock, H F, Kershner, Dr E Kunkle, G Z Keichner, Rev J, Kerschner, Rev L M, Kelso, J R, Knecht, W J, Kline, Rev A K, Keller, Rev H.
Long, Rev H F, (2).
Miller, D, (2), Miller, R W, Moore, J W, (2), Miller J W, (2), Meek, A J & Co.
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Rhoades, D W, Reiss, R, Rinker, J F, Riegel, M J.
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Welker, Rev H J, (2), Whitmore, Rev S L, Welker, F A, Wagner, W, Wiant, D A, Wingeroth, E D.
Yearick, Rev Z A.
Zourcher, M E.

THE MARKETS.

Philadelphia, Oct. 30, 1880.

[The prices here given are wholesale].

FLOUR.—We quote the general range of prices as follows: Supers, $2.75@3.50; winter extras, $4@4.50; Pennsylvania family, $5.25@5.50 for good to choice; Pennsylvania and Indiana do, $5.50@6.25; St. Louis and Ohio and Indiana do, $5.50@6.50, chiefly $6@6.40; winter patent, $6.50@7.50; Minnesota bakers' extras $5.25@5.75; straights, $6@6.50; do. patents, $6.75@8.25, chiefly, $7@8.

WHEAT.—Sales reported comprised 400 bushels damaged, on dock, at 95c.; 4,000 bushels No. 2 red, in lots, in elevator, at $1.14; 10,000 bushels do., November. at $1.14½, and 5,000 bushels do., December, at $1.16½.

CORN.—Sales reported comprised 1 car sail mixed in local elevator at 53½c.; 1 car do. in grain depot at 53½c., and 6 cars yellow, local elevator and grain depot, at 54½@55c., and 5,000 bushels sail mixed, October, at 54½c.

OATS were duller and weaker to sell under full supplies, with sales of 1 car rejected mixed at 36½c.; 3 cars No. 2 do. at 36½@36½c.; 3 cars No. 3 white at 38c.; 1 car extra do. at 39c.; 1 car No. 2 white at 39½c.; 1 car do. do. at 40c., and 5,000 bushels do., January, at 41½c.

RYE was easier, with sales of 4 cars prime Pennsylvania at 98c.

GROCERIES.—Sales comprising 75 bags low ordinary to good Rio at 11@14½c.; 200 bags Maracaibo at 14@15c., and 100 mats Java at 23½c. Raw Sugars were dull and nominal at 7 5 16@7 7-16c. for fair to good refining muscovados. Refined Sugars at 10½c. for cut loaf; 10c. for crushed; 9½c. for powdered; 9½c. for granulated; 9½c. for mould A, and 9½c. for standard A.

PROVISIONS.—We quote Mess Pork at $16@16 25; shoulders, in salt, at 5½c.; do. smoked, 6½@6c; do. pickled, 6½c; do. do., smoked at 7½@7½c.; pickled bellies at 8½@9c., as to average; loose butchers' Lard at 7½c. prime steam do. at $8.50@8.62; city kettle refined do. at 8½@9c.; Beef Hams at $17@17.-50; smoked Beef, 14@15c.; smoked Hams, 10@10½c; sweet pickled Hams at 8½@9c.

BUTTER.—We quote creamery fancy at 31@32c; do. good to choice, 28@30c.; imitation creamery, 23@27c, as to quality; Bradford and York State tubs, extras, 28c.; selections, 29c.; do. firkins at 25@26c.; Western dairy, extras, at 25@26c.; do., good to choice, at 20@24c; factory packed extras, 22@23s; good to prime, 16@20c; fair, 13@15c.; common grades, 10@12c.; scrapings and grease, 3@9c. Rolls—Extra, 23@24c.; good to prime, 20@22c.; common to fair 12@16c. Prints—Fancy, 33@35c.; do firsts, 30@32c.; do. seconds, 25@28c.

EGGS.—Sales were chiefly on a basis of 24c. for fresh Western, and 25c. for Pennsylvania, New Jersey and Delaware stock. Limed were steady at 18c.

CHEESE—Quotations were: New York factory full cream, choice, at 13½@13¾c.; do. fair to good, 12@13c.; do. half skims, 10@10½c.; Ohio, flat, fine, 12½@13c.; fair to good, 11@12c; do. half skims, 10@10½c.; soft skims, 8½@9½c.; hard do., 5@6c.

LIVE POULTRY.—We quote Chickens and Ducks at 8@9c., and Turkeys at 9@10c., as to quality.

CHESTNUTS.—We quote at $2 for round lots, with small sales at $2.25.

HAY AND STRAW—We quote prime North Pennsylvania Timothy Hay at $24; prime York State and Western do. at $20@21; rye Straw at $22 ℔ ton; wheat do. at $12, and oat do., $12@13 ℔ ton.

SEEDS.—Clover was sluggish and weak at 6@7½c. for poor to choice. Flax continued in demand at $1.35, without offerings on the spot.

FOR HOUSE CLEANING. There is nothing to compare with JAMES PYLE'S PEARLINE. It does the work in half the usual time without soap or anything else. Sold by all Grocers; but beware of counterfeits.

We invite attention of our numerous readers to the advertisement of James Reisky, Jr.'s, *Fur Store* at 926 Chestnut St, Phila., in another column. This is an old established firm, formerly 136 N. 8th St., and it will pay you to call if in need of anything in this line.

GRAND RESULTS have been reached in the manufacture of Parlor and Chapel Organs by Messrs. Marchal & Smith, whose advertisement appears in our columns. Beautiful Organs, with a rich combination of all the sweetest, most powerful and pleasing musical effects, are sent to every home for trial. Prices are made so low that all can buy. Terms are such that satisfaction is secured to all.

ROYAL

BAKING
POWDER
Absolutely Pure.

Made from Grape Cream Tartar.—No other preparation makes such light, flaky hot breads, or luxurious pastry. Can be eaten by dyspeptics without fear of the ills resulting from heavy indigestible food. Sold only in cans, by all Grocers. ROYAL BAKING POWDER CO., New York.

NEW AND IMPROVED STYLES THIS SEASON
MASON AND HAMLIN ORGANS
BEST CABINET OR PARLOR ORGANS IN THE WORLD; winners of highest distinction at EVERY WORLD'S FAIR FOR THIRTEEN YEARS. Prices, $51, $67, $86, $84, $108, to $500 and upward. Also for easy payments; $5 a month, or $6.38 a quarter and upward. Catalogue free. MASON & HAMLIN ORGAN CO., 154 Tremont St., BOSTON; 46 East 14th St. (Union Square), NEW YORK; 149 Wabash Avenue, CHICAGO.

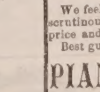
Established 1826
JAMES REISKY, JR.,
PRACTICAL FURRIER.
Late of 136 N. Eighth St., Phila.
HAS at 926 Chestnut St.
A BEAUTIFUL STOCK OF
LADIES' & CHILDREN'S
FURS
FOR THE SEASON OF 1880 AND 1881.

Seal-Skin Sacques	Fur Trimmings
Seal-skin Dolimans	Fur Lined Circulars
Ladies' Seal Hats	Tiger Sets
Fur-Lined Dolimans	Chinchilla Muffs

Silver Bear Robes.

Fur Trimmings in all width and qualities at best prices. Special orders executed at the shortest notice. Particular attention will be given to the altering and lengthening of Seal Sacques and Furs in general.

C. J. HEPPE.
PURCHASERS
OF
PIANOS & ORGANS
Are cordially invited to call and examine our elegant stock of
PIANOS
BY
Henry F. Miller, Lindeman & Sons, Wheelock & Co., and others.
Also the Renowned PALACE ORGAN, and the Well-Known SMITH AMERICAN ORGAN.
We feel confident to be able to suit the most scrutinous Connoisseur, in quality as well as in price and terms.
Best guarantee with every instrument.
PIANOS & ORGANS
Cor. 6th & Thompson Sts.
PHILADELPHIA.


KRANICH & BACH'S UPright and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 205 Arch Street, Philadelphia.
G. HERZBERG.
Refers by permission to Rev. P. S. Davis, D. D., and Dr. C Z. Weiser

For Infants & Invalids, Used in Hospitals, by Matrons, Physicians and Mothers everywhere. A steam-cooked food, and therefore suited to the weakest stomach. Take no other. Sold by druggists. 25 cts. and upwards. WOOLRICH & CO. on every label.

AGENTS WANTED FOR THE
SUMMIT
Stove-Pipe Shelf.—*THE MOST convenient article ever offered to Housekeepers. One Agent made* $144.67 *in ten days. No freight charges.*
Address, R. S. HARTZELL & CO.
235 South Third St., Philadelphia.

CHURCH LAMPS!
A. J. WEIDENER,
No. 36 South Second Street,
PHILADELPHIA.

D. LOTHROP & CO'S
NEW BOOKS.
NOW READY.
True Manliness.
(FROM THOMAS HUGHES)
INTRODUCTION BY JAMES RUSSELL LOWELL.
16mo. Cloth.....$1.00
"This is the fourth volume of the Spare Minute Series, and those who have enjoyed 'Tom Brown's School Days at Rugby,' and other books by the same author, will find here the choicest and best thoughts of the popular writer."

HISTORY OF INDIA.
By FANNIE ROPER FEUDGE.
The vast extent of the great Indian Empire: the wonderful legends connected with its past; the mystery that hangs about it as the oldest inhabited country in the world; the almost fabulous wealth and splendor of its great cities; its diverse population, extraordinary customs and strange religions of the deepest interest.
12mo. Cloth, 330 pages. 100 full page illustrations, $1.50.
This volume, the first in the new series of histories now in course of preparation by the publishing house of D. Lothrop & Co., will attract popular attention not only from the fascinating character of its subject, but from the pleasing manner in which it is written. The author was for several years a resident of India, and had peculiarly good opportunities for studying the history and literature of the country, as well as the peculiarities of the government and characteristics of the people. That these opportunities were not neglected the pages of the work abundantly show.—B. B. BULLETIN.

Story of the Prayers of Christian.
History (The). By Hezekiah Butterworth, author of "The Story of the Hymns" 12mo. Cloth. $1.50.
In this unique volume Mr. Butterworth has brought together a large amount of information deeply interesting to the Christian reader, which has never before been presented between the covers of a single book. It is a work comprehensive in its scope, satisfactory in its performance, and will be welcomed everywhere by pastors and Sunday-school workers alike. We commend it especially at this season, when choice books are sought after, as one whose interest and value are equal to any other work of a religious character published this season.—B. B. BULLETIN.

NOW READY!
BRICKS without STRAW,

THE NEW WORK,
By the Author of
"A FOOL'S ERRAND."
Judge Tourgee's new book is a handsome 12mo 522 pp, with frontispiece, cloth, $1 50.
A greater book than "Fool's Errand."—*N. Y. Commercial Advertiser.*
The most exalted expectations will be entirely satisfied by this remarkable and delightful book. It is destined to take even a deeper hold upon public sympathy than the work already famous.—*N. Y Examiner and Chronicle.*
A story of intense interest. . . The importance of the matter demands and the fascination of the form in which it is presented ensures for it a perusal by a large percentage of the population of the entire land.—*N. Y. Evening Mail.*
SOLD EVERYWHERE, OR MAILED POSTPAID BY
FORDS, HOWARD & HULBERT,
27 Park Place, N. Y.

AT
JOHN WANAMAKER'S,
Chestnut, Thirteenth and Market Sts., and City-hall Square,
PHILADELPHIA.

SILKS.
We have ready a larger variety of Silks than we have had room to show hitherto. Whatever the season has brought forth of novelties we have; whatever of advance in design or manufacture; and, not least, whatever of fall in price we have been able to bring about, you have the benefit of.
We have the well-known standard makes of plain black silks in all qualities; so that whatever one's predilection may be as to name, character, or effect, it may be satisfied in the most effectual manner, viz., by a comparison of as many sorts as she cares to look at.
Our black damassee silks, a varied assortment of rich goods—even the low-priced are rich—are already getting their full share of attention.
Of the gayer sorts a few samples may be seen in the Chestnut Street arcade; and many more within.
Next outer circle, between the Chestnut street and Thirteenth street entrances.
JOHN WANAMAKER.

PLAIDS.
The ingenuity with which the plaid character is worked into dress-goods in a thousand varying ways is nothing less than amazing. Fashion approves the plaid; and people who scorn to obey Fashion implicitly at once appear in dress having more or less of the plaid in it. It is difficult not to be fashionable.
Plaid is supposed by many to be necessarily a conspicuous dress. It is not always. There are bright colors and strong contrasts; there are also dark-cloth effects. We have a particular pattern of the latter sort at 50 cents, which is so greatly admired that we should be glad to put a higher price on it, lest we lose all we have and we can't get more at the price. We have another at 75 cents of which the same may be said. Our plaids from $1 to $3.50 are so many and so different that you will choose many times before you see them all, whichever way your taste may incline. At $3.50 particularly we have an Ottoman Velour which always wins.
The Handkerchiefs Plaids are almost equally various. They are not all by any means extravagant in brightness. Unfashionable people, *i. e.*, people who use fashionable articles when they like them, can find quiet enough handkerchief plaids; and everybody would rather dress with some deference to the prevailing mode.
Dress goods occupy nine counters, near the Thirteenth street entrance.
JOHN WANAMAKER.

DRESS-GOODS BELOW VALUE.
An importer overbuys sometimes; he is apt to undersell, when he finds it out.
We have relieved an importer of the following goods (we quote our price and the market price):

	Our Price.	Market Price.
French silk-and-wool	$1.00	$2.00
French silk-and-wool	.50	.75
German silk-and-wool	.85	1.50
German silk and-wool	.62½	1.00
English silk and-wool	.25	.45
English cameos	.25	.37½
French flannel	1.00	1 50
French momie cloth	.75	1.00
French armures	.68	.75
French chedda	.68	.75

In the fortunes of trade good articles sometimes do reach the wearers at very low prices. These are good; and they are, probably, all to be found in this city at the second column prices.
Dress-goods occupy nine counters, near the Thirteenth street entrance.
JOHN WANAMAKER.

DRESSES AND COATS FOR MISSES AND CHILDREN.
Our fall provision in fine dresses and coats appears to have been regarded, as our recent opening, as successful beyond that of any former season; and to combine elegance with substantial qualities to an uncommon degree.
Description would be tedious. The materials are as follows:

DRESSES.

Silk, colored	sizes,	12 to 16 years
Velvet-and-silk	sizes,	4 to 10 years
Cashmere and silk	sizes,	2 to 16 years
Cloth-and-silk	sizes,	2 to 16 years
Momie-cloth-and-novelty-cloth	sizes,	2 to 16 years
Handkerchief	sizes,	2 to 16 years
Flannel-and-plaid	sizes,	2 to 10 years
Flannel and braid	sizes,	2 to 10 years
Flannel in various combinations	sizes,	2 to 10 years
Lace	sizes,	2 to 16 years

COATS.

Velvet	sizes,	2 to 8 years
Silk-and-velvet	sizes,	2 to 6 years
Silk-and-satin	sizes,	2 to 4 years
Cashmere and silk	sizes,	2 to 6 years
French, light colors	sizes,	4 to 16 years
Cloth, light weight	sizes,	2 to 16 years
Cloth, all approved winter cloth	sizes,	2 to 16 years

We have also a great variety of little girls' dresses, all sizes, made for durability and warmth, and with as much regard to good looks as very low prices permit.
West of the Chestnut street entrance.
JOHN WANAMAKER.

CAMEL'S-HAIR AND FLANNEL.
Camel's hair suitings in 6 qualities, all the approved colors, $1 to $2 50.
Flannel, plain and twilled, 28 cents to $1.25. We have all colors; but the following are the favorites now: navy blue, dark green, and bronze.
Dress goods occupy nine counters, near the Thirteenth street entrance.
JOHN WANAMAKER.

DRESS TRIMMINGS.
There are very few places in this city, New York and Boston where a lady can depend on getting exactly what she wants for trimming dresses; one of them is here.
We have as large a trade in this little section of our business as any store in this city, even though that store be wholly devoted to trimmings.
We have a richer stock of fine trimmings than anybody will believe who hasn't seen something of it; of plainer articles lack nothing.
Third and fourth circles, north and northeast from the centre.
JOHN WANAMAKER.

FUR GARMENT ALTERATIONS,
We make over old fur garments into new shapes at moderate cost; now is the time for this work.
Thirteenth street entrance.
JOHN WANAMAKER.

OLD UMBRELLAS.
A little more than 100 years ago the Umbrella was laughed at in the streets of London as a sign of effeminacy, To-day London and Paris together make the strongest, lightest, most perfect umbrellas, illustrate them with the most exquisite carvings—beautiful, humorous, grotesque; and send them out for the admiration of the whole world (Paris makes the handles and London does the serious work—a fit partnership.)
We have just received a collection of 200 such curiosities—no two alike. The handles are of all materials and of designs so various and so pleasing withal, each in its own way, that the collection may well attract attention out of all proportion to its pecuniary value, which is about $2,000; an average of $10 each. We dislike to break the collection; but in our hands it is mere merchandise—to be bought and sold for the least possible money. The highest price is but $15.
We have also upwards of a thousand silk umbrellas, natural sticks and 26 inch paragon frames, for $2 25 each; a third as many Levantine silk for $3.25; about the same number of our favorite of last year, the "Pickwick," with Pug and other handles, for $5. The "Pickwick" folds into very small size, and is altogether the finest article ever sold at $5 in this country.
Of Scotch gingham, alpaca and zanilla umbrellas we have large quantities of the best American makes.
East of the Chestnut street entrance.
JOHN WANAMAKER.

UPHOLSTERY.
We have much the largest trade in Upholstery in the city, and an increasing one.
Middle of the Market-street front, up stairs; entrance from the main aisle.
JOHN WANAMAKER.

LINENS.
We have brought direct from British and Continental factories such a collection of housekeeping linens as has not been seen in this city before. We believe nothing of importance has escaped us; and many new articles are probably not to be found anywhere else.
Large buyers, though they have no advantage with us over small ones, will do well to see our goods and prices before buying even at wholesale.
Outer circle, City-hall-square entrance.
JOHN WANAMAKER.

NAPKINS.
More than one hundred sorts; 87 cents to $23 a dozen; with the table-cloths to match most of them.
Outer circle, City-hall-square entrance.
JOHN WANAMAKER.

TABLE-LINENS BY THE YARD, MANY NEW designs.
More than one hundred sorts; 50 cents to $2.25 a yard.
German, without any dressing at all, 75 cents a yard; napkins to match.
Irish damask, 60 cents a yard.
Barnsley, $1.10 a yard.
Scotch double-damask, $1 35 a yard.
Barnsley double-damask, $1 75 a yard.
Outer circle, City-hall square entrance.
JOHN WANAMAKER.

TABLE-CLOTHS (WITH NAPKINS TO MATCH).
All sizes, from 2 to 8 yards long. Fringed table-cloths (with fringed napkins), 2 to 4 yards long.
Outer circle, City hall-square entrance.
JOHN WANAMAKER.

TOWELS.
More than two hundred sorts.

Huckaback	$0 60 to $1 00 each
Huckaback, white, heavy	20
Huckaback, loom	20
Huckaback, loom, extra long	25
Huckaback, knotted fringe	25
Damask	12½ to $2 00 each
Damask, French	16
Damask, Bird's eye	22
Damask, 4 knotted fringe	25
Damask, loom	25

Outer circle, City-hall-square entrance.
JOHN WANAMAKER.

DOWN COMFORTABLES.
We are selling below all precedent turkey-red-chintz down comfortables: show samples of the down; and guarantee the filling to be the same. We do not make them; an eminent English manufacturer does; and guarantees them to us, as we guarantee them to you. All sizes down to cradle, crib and single bed.
You never saw such prices:

6x6 feet,	$7 00
6x6½	8 00
6x7	9 00

Did you?
Outside of the outer circle, City-hall-square entrance.
JOHN WANAMAKER.

BLANKETS.
We have all qualities from the lowest up; and are selling a little lower than last spring, though there is no decline in the market. We give you a pair of warm, decent blankets for $2.00, and a pair of such as you can buy elsewhere at $3.50, probably, we give you for $25.00.
Outside of the outer circle, City-hall-square entrance.
JOHN WANAMAKER.

MARSEILLES QUILTS.
White and colored. The colored are: Mitcheline, one woven color; Dresden, woven colors; Empress, printed colors border and centre; Pompadour, printed colors, border and panel.
Outside of the outer circle, City-hall entrance.
JOHN WANAMAKER.

UNDERWEAR.
As much deception is practiced in underwear as anything in dry goods; and often it is sold for what it is not in sheer ignorance of what it really is made of. We buy so largely of everything we touch, that we have little excuse for either ignorance or misstatement.
WHITE MERINO.—We have a great many makes and qualities of what goes under various names; but it is all called white merino. The lowest in price is very strong, heavy, durable and warm garment, at 50 cents. It looks like wool; being knit, it feels like wool; it is commonly sold as part wool. But there is very little wool in it; it is mostly cotton. The highest in price is of the finest merino—a truly luxurious garment—Smedley's; medium weight, $3.50 to $4 75, according to size; heavy, $3.00 to $4 50, according to size—heavy being less fine than the medium.
SCARLET WOOL.—The lowest in price is of domestic manufacture, medium weight, $1.75 for all sizes; a little finer, with silk facing at the front, $2.75 for all sizes. Another make, rather heavy, $2.75 to $4.00, according to size. Cartwright & Warner's medium weight, $3.75 to $5.00, according to size, very heavy, $5.00 to $6 50.
SCARLET-FLANNEL.—Best of flannel and perfection of works. twilled flannel, medium weight, $2 25; Shaker flannel, heavy, $2.75.
SCOTCH LAMBS'-WOOL.—Shetland grays, medium to heavy, four qualities, $2.50 to $5.00, according to weight and quality.
AMERICAN LAMBS' WOOL.—Shetland grays, and white, strong, durable and soft. The white is heavy and sells at $2.25 for all sizes, except the largest, which are $2.50; the grays are very heavy, and sell at $2.75 for all sizes, except the largest, which are $3.00.
BALBRIGGAN.—We have at present a full line, but not a large stock, of silk striped, fine and heavy, at $4.00. We cannot get more at the price.
TWO-THIRDS SILK.—Brettle's, natural silk-color only; weight 2 to 20 thread. The price varies according to weight and size. A medium weight (9 thread) sells for $5.50 to $8 00, according to size; very heavy (20 thread), $10 50 to $15.50.
This grade is almost everywhere sold as pure silk. It is guaranteed by the most eminent maker of silk underwear to be exactly two-thirds silk and one-third cotton.
SILK.—Brettle's natural color only; weight 2 to 20 thread Price is according to size and weight. A medium weight (9 thread) sells for $7.00 to $10 00, according to size; very heavy (20 thread), $14.00 to $19.00.
We have silk socks (to match the pure silk underwear) in two weights: 6 thread, $1.50 for all sizes; 9 thread, $2.00.
CANTON-FLANNEL DRAWERS.—Perfection of both fabric and make, two qualities, 75 cents and $1.00 for all sizes.
GUYOT'S SUSPENDERS.—At 35 cents; about 15 styles. The price everywhere else is 50 cents (except that some exclusive furnishers get 75 cents for them). The wholesale price is 37½ cents. An imitation Guyot is sold elsewhere for 35 cents. The genuine is stamped as follows under the web:

C (star) G
BRETELLES HYGIENIQUES,
MEDAILLE DE BEONZE, 1867.
Also:
CHARLES GUYOT,
A PARIS.

In all these goooods we have full lines and very large stocks, with the exception noted. Of the richest, probably, we have more than all the stores in Philadelphia together. In nearly all, our prices are below the prices of the same articles wherever found, so far as we know.
We shall have something to say about Ladies' and Children's Underwear shortly.
Outer circle, south of Thirteenth street entrance.
JOHN WANAMAKER.

UNDERWEAR.
Every individual article of Merino or Silk Underwear that we buy we examine to see whether the buttons are sewed on securely, and whether the seams are right and properly fastened. If anything is wrong, back the garment goes to the maker, or we right it at his expense.
Such has been our practice for a year and a half. Is there another merchant in Philadelphia who does the same, or who watches the interests of his customers in any similar way?
Defects may escape us, nevertheless. You do us a favor, if you bring back the least imperfection to be made good.
Outer circle, Thirteenth street entrance.
JOHN WANAMAKER.

HOSIERY.
Last spring we told you we were selling a quarter more than same time last year. Now we are selling a half more. There is reason for it. We have got what you want, and we sell it low.
We have been hunting all over Europe for good things. They came direct (not a man between) from

GEORGE BRETTLE & CO.
SAMUEL EDEN.
I. & R. MORLEY.
LAMB & LEE.
A. J. OSBORNE.
R. W. SMITH & CO.
NOTTINGHAM MFG. CO.
MIDLAND HOSIERY CO.
NOTTINGHAM & LEICKSTER HOSIERY CO.
WELLS & VENN.
WARD, STURT & SHARP.
CHARLES GUIVET & CIE.
GERMAIN FILLS.
ROLLIOD & CIE.
HIRSH & RIGEL
VICTOR SAVOIRIE.
MURAT & CIE.
FRED. EHRIG WOLLER.
FRIEDER. GOTTHD. HERRMANN.
FRIEDRICH KIROHGEN.
GEBRUDER HERFURTH.
HEINRICH SCHOPPER.
G. F. BECK.
HERMAN STUKER.
CARL GRUBER.
WEX & SOEBNE.

We buy very little this side the ocean. We do better; and so do you. We can't tell you what we've got for you, only these few:
Pure Silk, 26 plain colors, $3.75; New York gets $4.50 for the very same.
Spun Silk, embroidered, $2.00; plain, $1.50, (the latter not in yet). These goods are sold elsewhere at $2.50 and $2.00 respectively.
Fancy hosiery it isn't possible to say anything about; except that American manufacturers come here to see what is made abroad. They know where an assortment is kept.
Navy blue, white polka dots, French, cotton, 75 cents; nobody else has them yet.
English cotton, ingrain colors, 25 cents; elsewhere 35 cents.
Finest English Cashmere, 15 colors, $1.00 for ladies'; 85 cents for misses'.
Misses' French Wool, 26 colors, 65 cents for 7 inch, etc.
We've got to stop somewhere; we'd like to tell you of some for gentlemen and children; underwear too. Must wait another day—but you needn't.
Outer circle east from Chestnut street entrance.
JOHN WANAMAKER.

KID GLOVES.
We are selling an uncommonly good, well made, shapely, and fine three button kid glove at 50 cents a pair; all colors and sizes. (Everything that looks like kid, you know, is called by that name, no matter what animal it grew on.)
The qualities sought for in kid gloves are delicate beauty of texture, color, finish, sewing and shape; and durability. This glove is as good as any glove regularly sold under $1. It is by accident that we can sell it at 50 cents; and we have all there are, so far as we know.
Our regular stock in ladies' and misses' kid gloves at present consists of the following: Alexandre (three-button, $1.-90). Moriquand (three button, $1.50), and Lupin (three-button, $1.00.) Of these, the first is known to be real kid; the second is sometimes kid, sometimes lambskin; the third is generally, if not always, lambskin.
It is thought superfluous by some to tell you what kid gloves are made of. We may not always know. When we do, we shall if you read.
We employ the best skill in buying we can find. We get the best goods we can find. We sell them for what they are and as low as we can. This is our notion of legitimate business.
At the Chestnut street entrance.
JOHN WANAMAKER.

SILVER WARE.
We have a general assortment of plated ware from all the standard makers. Our prices are lower than others, so far as we know; and probably they are the lowest of all.
Outer circle, northwest from the centre.
JOHN WANAMAKER.

SAXONY SUITINGS.
Five-eighths wool, fleecy black cloths in a great variety of small plaid-like patterns, of many colors and combinations, 24 inches wide, 18 cents.
The same are to be found elsewhere. The lowest price we hear of is 20 cents for some patterns, and 25 cents for others; they have been held as high as 37½ cents.
They make very handsome dresses of a medium sort, neither tame nor gaudy, and tend rather toward the fashionable craze.
At the Thirteenth street entrance.
JOHN WANAMAKER.

ZEPHYR WORK.
Here is condensed information about what we are doing in Zephyr and crewel embroidery, materials, etc.
ZEPHYRS.—All colors and shades at ten cents a lap, split included; black and white, 9 cents.
CREWELS.—English, French, German and American, all colors and shades, 5 cents a skein—as many as 18 shades of a color.
SILKS.—Embroidery—silks to match all shades of crewel. English crewel silks, washable; new.
ARTISTIC Embroideries, Begun.—Large variety of newest designs for table covers, screens, chair-seats, tidies, cushions, draperies or mantels, brackets, etc., in satin, sateen, momie-cloth, felt, linen, and a few other materials.
All materials for this work, plain or stamped, in great variety, mostly English fabrics.
Instruction for finishing, gratis, by the most skilful hands. Finished Artistic Embroideries, also, in very great variety of every kind.
BEGUN Table-covers, table-scarfs, mats, etc., in plush, with Persian embroidery of elaborate designs. Finished also.
ETCHING Designs.—Linen D'Oyleys, four-o'clock tea-table-cloths, side board covers, tidies, etc., stamped with choice etching designs.
FANCY Baskets, embroidered, and to be embroidered to many shapes and styles; all foreign.
CANVAS Embroideries in worsteds and beads, ready to be filled, in chair-stripes, cushions, slippers, towel-racks, etc., from the simplest to the most elaborate designs. All styles of canvas, burlaps, etc., and patterns for working.
HAND-KNIT jackets, caps, nubias, afghans, leggins, mittens, etc., for ladies and children.
Full assortment of Columbia first-quality Germantown wool, Saxony yarn, Shetland wool and floss. All knitting yarns, including the London Alliance wool, the best of all.
The centre of all the circles.
JOHN WANAMAKER.

MUSLIN UNDERWEAR.
Ladies are better judges of muslin Underwear than of almost anything else in the store; for they used to make it at home. We like to show them what they can't make for near the money.
West of the Chestnut street entrance.
JOHN WANAMAKER.

PORTFOLIOS.
A general stock; including some very surprising portfolios at 15 to 50 cents.
Second circle, northwest from centre.
JOHN WANAMAKER.

PLUSH HAND-BAGS
and a great variety of other kinds; also pocket-books, embroidered leather card-cases, cigar-cases, and everything in leather goods.
Third circle, northwest from centre.
JOHN WANAMAKER.

OLIVE-WOOD FROM JERUSALEM.
A collection of Olive-wood articles which we import direct from Jerusalem; such as walking-sticks, candle-sticks, paper-cutter, paper-weights, jewel-boxes, stamp-boxes, match-boxes, writing-desks, reading-desks, pen-cushions, mallets, sleeve-buttons, whistles, etc.
The wood is yellow heavily streaked with browns, hard, being highly polished. The larger articles bear the word Jerusalem, in English or Hebrew.
Second circle, northwest from the centre.
JOHN WANAMAKER.

RUBBER OVERGARMENTS.
We sell more of them than all New York city together. We know the goods thoroughly; and guarantee them to be exactly what they are sold for—perfect garments. We sell under the market, besides.
You avoid all risk in buying these very-little-known goods of us.
Main aisle from Market street middle entrance at its junction with other circle.
JOHN WANAMAKER.

BOYS' EVERY-DAY CLOTHES.
Here's a rough-and-tumble suit for a little boy, for example. A thick, loosely-woven, brownish, all-wool cassimere, so stout, that you wonder if the boy will ever get through it, so near the color of the inevitable dust that you wonder if he will keep it clean. Such a suit you expect to hang stiffly, perhaps; but it doesn't; it hangs well and feels fairly soft to the touch. Price $5.50. It is a good choice for a robust, out-of doors sort of a boy. There are many more, perhaps, better suited to your particular boy.
Near the middle Market street entrance.
JOHN WANAMAKER.

BOYS' DRESS-CLOTHING.
Then here's a dress-suit for the same boy. It is of dark-blue tricot, almost plain, with enough of braid and buttons to set off the shapely garments. Price $7.00. It is not so thick as the other, but the boy will not be out of doors so much in it, or he will wear an overcoat, perhaps.
Near the Market street middle entrance.
JOHN WANAMAKER.

BOYS' OVERCOATS.
And here's the overcoat. A coarse fibred cassimere, neither blue, nor brown, nor red, nor gold, but all of them struggling together, and each getting the better of the other here and there, bound with Farmer's satin edges, turned under and stitched with two seams—a very handsome trimming by the way; a warm collar to turn up; just enough of a strap behind to suggest the ulster, but not to hang down; pockets—enough of them besides and one in the left cuff for his car fare; and when you look for the lining, you wonder how it is fitted up so deftly—it isn't lined at all; that's the other side of the cloth, heavy enough without lining. So much for $10.00.
Near the middle Market street entrance.
JOHN WANAMAKER.

HATS, GENTLEMEN'S AND BOYS'.
We are selling soft and stiff hats of all sorts at lower prices than you will find the same for anywhere else, we believe.
Northeast corner of the building.
JOHN WANAMAKER.

SILK HATS.
The finest silk hats, and perfect in shape, at our own prices. Nobody has better in any respect whatever.
Northeast corner of the building.
JOHN WANAMAKER.

HORSE CLOTHING.
The epizooty is about. Is your horse covered when you stop out of doors? We have blankets from $1.20 to $25.
Middle Market street entrance.
JOHN WANAMAKER.

LAP-ROBES
For $2 75 to $75. Scotch, heavy and warm, $8.00
West of the Market street middle entrance.
JOHN WANAMAKER.

SADDLES.
Gentlemen's and Ladies' saddles and bridles, just received from Davis & Co., London; also, a good variety of American work.
West Market street entrance.
JOHN WANAMAKER.

JOHN WANAMAKER.